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THE ROSTRUM.

INSPIRATION.

A Discourse Delivered by J. Clegg Wright Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, Oct. 6, 1889.

Specially Reported for The Better Way.

INSPIRATION.

It is true, ladies and gentlemen, that this is the first time that I have appeared amongst you, but then there is not much difference between us. There is very little difference between a queen and a quaker—not much difference between a peasant and a prince. You have had good things in the past and you may have good things again until the end. Who knows? Because the past has been and has done its work are you going to stop? When queens and aristocracies pass away, what then? Why, we have the people; but these really belong to the people. We are about all alike. We have like necessities and like demands. Love means the same in all hearts; beauty inspires the same emotion when struck by every eye. The hopes, the fears, the joys, the sorrows—all taste about alike to all men, and if you could roll back the scroll of time—turn back the handle of the centuries and look at a man standing in the twelfth century—he would feel about the same, his constitution and state would be about the same as yours. Sometimes he would be troubled with dyspepsia, intellectual dyspepsia, too, just as we are. The meaning of the word disgust or the word pleasure would be about the same to him. There is little change. Time is whittling something off and also putting something on, but in the main we are about alike. If you stood shoulder to shoulder with Jesus Christ there would be very little difference between you, you would hardly know Him from Henry George. But you would never suspect that the Archbishop of Canterbury and Jesus Christ sat in the same pew. You would never think of it. A bishop may wear gaiters, but then it does not make any difference. Sometimes a bishop has a very clumsy intellect—and an ordinary man can have a smart one. When nature makes a great man she sends him up and you cannot stop him, the fountain bubbles up. You may have universal suffrage in this country and make your great men, but he may be a fool after all. Great men and inspirations come, they are a revelation worked up out of nature.

We get eccentricities, we get lop-sided intellectuality. The humpbacked man is the man that does the work, and then comes the inspiration for men to kick at for awhile. We kick new truth until we are conquered by it. We take truths and try to control them.

I have seen very fashionable men in Spiritualism, men who want to cut their collar just exactly in the orthodox fashion. Men who wanted to shape it like the past—to make it something like the past and yet something different, but both alike. They try to make and shape a fact in just that way. It is hard to take a new idea sometimes. Daniel O'Connell—(he was a wonderful man and said wonderful things); grand Daniel, who loved liberty—said of Mr. Roebuck once that he was so queer a man that if he swallowed a ten penny nail it would come out a corkscrew.

Some of us are made just in that way. We twist and we turn and we mold every new thing upon the old standards, and we put something into it that doesn't belong to it, that we have concocted and built up and made essential to it. Now this has been true in all ages of the world. When those priests were helping, unconsciously and consciously, the cause of Christianity in Rome, they had a lump of paganism in their souls and the theological baking consisted more of paganism than of Christianity—or the real soul of Jesus. That is how systems of thought are made. When we get a new convert to Spiritualism, (I always dread that word convert, because it smacks of the old method of converting a man, and converting a man to Spiritualism nearly makes me sick.) He comes out of the Methodist church and there is a lump of Methodism clinging to him. What is it? Why, it is this: "The blood of the Lord Jesus Christ cleanseth from all sin." This is this lump—this great lump of error which he brings; and he absorbs Spiritualism and they so strangely get mixed up together—this great old superstition and this beautiful new Spiritualism, that the ten penny nail is the queerest thing that you ever saw in this world when it comes out.

Now we have to contend wish this. I am not complaining, it would be wrong for me to do so, because this is natural. But what I want to emphasize and make you see is this: that any conglomerations that you may make, are transitory conditions of development, and are temporary. That this is but the scaffolding, the way in which we express our credal Spiritualism. And what is that for? To build up a grander man. Now we fight together a great deal about this scaffolding—it must be built this way and that. That is how we are kicking one another into shape, and we shall get a scaffolding upon which we shall build and from which we shall grow into a true and grand spiritual culture. The end is to make men. We are seeking to be men and seeking to be women, we believe that Spiritualism is the best thought in this world to-day for making men and women after the best model, the wisest model. Well, what is the man? The true and real man? Well, the great, real, true man is the man with a large intellectual part, the man that can see with a Lick-like telescope, a telescopic vision and a wide discernment. A little soul is the soul that crucifies—a large soul is a generous soul. The largest soul is the altruistic soul—the littlest soul is the selfish soul—a mean, little-eyed soul, ugly and wickedly selfish.

But we have the little soul to start with, we do not get the big soul first. That comes last, and it takes nature a long time to make the big soul out of the little soul. And the way he is to be made is a study. We study it in the individual in biography. When we study the making of a larger soul we study it in history. What is history but the study of the making of souls in the form of nations? A wonderful study! What is the work of religions but the making of the perfect man? They used to make the man by sacrifices when he lived in an era of blood. At first a lamb was a sacrifice big enough to rub out his sin, then it was thought necessary to kill a god occasionally. Man was low down at that time, when men had to be killed off of the face of the earth that liberty might live. It was in keeping with this barbarous religion—it belonged to the epoch of killing. We killed our truest men, our reformers, our men of capability and culture. The world did not want a big thinker. Slowly, quietly, silently progress comes along. And it comes along from the spiritual world.

How? Inspiration is the continuous unfoldment of humanity. I believe that all religions are inspirations. There is bad inspiration, there is middling inspiration, and there is good inspiration. There are various forms of inspiration in the bad, there are various forms in the good, and there are various forms in what you call the highest. Wonderful complexity of inspiration, beauty and culture in diversity. In recognizing this broad view of inspiration, we see that all human needs can be met. I would be the last man to take the Roman Catholic Church out of Bowery in New York, the last man in the world to take despotism out of Russia. I would be the last man in the world to make laws in advance of the intelligence of the people. I may have an ideal of justice made up, but if I apply my ideal of justice to mankind to-day, mankind would turn round and cut my head off. If I wanted to make everybody equal in social standing, in culture, in property, in political capacity and resource, I could not do it, I would have to procreate a king intellect for everything. I should get a fool sure on my hands, and what could I do with him?

There will always be men in politics who will be ready to sell their vote for a pint of lager beer, and there will always be boodlers in New York. You can't help it. They belong to this condition of civilization. There are some fools in Spiritualism. They belong to it in its growth and development. These are annoyances which we have to have continually, and they have caused us to look back over the track now and then and go over the old ground, for it is necessary sometimes. All ages are alike in this. We have this struggle with inspiration, with progress, with development, so that I never get very discontented with my times.

But it is the ideal I have that is the trouble. I have built up a world, a subjective world, and I want to make this outside world like it, and that ideal is my religion. It is my religion, the poetry that is within me. Religion is poetry and poetry is religion.

Now I want you to comprehend this idea: that religious aspiration belongs to men naturally. Aspiration to bring the world into harmony with what I think is best. My religion is my best thought, my altruistic thought, that which is the best thought about me I want to accomplish and do in walking through this world. Now I want to see the day come when there will be a full recognition of the diversity and reality of inspiration. I want to see the day come when every man will have in his own house an altar where, when a hard day's work is over, when the clouds of night begin to gather, and darkness and silence sit upon his home—it is then that I want to see this spiritual man seek an hour's communion with the dead. We never bury our dead. We can never bury the past. Eternity is a living now and we are the product of it.

There is a sense in which it is true that you and I were before the stars sang together. We were coming on. There is a sense in which it is true that when the fountains of eternity struck against each other we were there; when nebulous matter condensed we were there; when the first forms of life generated in primeval seas we were there; when clams stuck for the first time upon the rocks we were there; when the pine trees sang on the hills of Maine, of Canada and the West for the first time we were there; when the sunbeams shone through the clear atmosphere for the first time and played upon the waters and mountains we were there, and when Adam and Eve were in the Garden of Eden we were there, all coming up through nature's wonderful force. We are the product of eternity.

We have come up alike, the product of this unknown, this mighty, this worshipful, this potentiality, which ignorance has named God. God is a word that covers my ignorance of the Infinite. I am lost, I cannot put anything into it in the form of knowledge. I put all my ignorance into that term, and out of it springs this mighty universe, of which man is the grandest development. It was a grand thing to see—if there had been anybody there to see it—a grand thing to see out of a chaos the green trees spring. If we had for the first time stood upon some promontory in the ages of the past, and gazed out upon Staten Island or upon the green hills of New England and seen the first tree shooting up, what a grand sight it would have been. What is that? That is a tree. You never ask now what a tree is. If a child asks what a tree is he will become a philosopher, but very few ask. It is an object that is very familiar. We rarely look into the cause of objects that are familiar. But if an observer had been there when the first green tree sprang up, he would have asked, "Where did you come from?" "What are you?" And ignorance would have started the flame of imagination and said: "Why, there is a big man down there shoving that up." So beneath the tree a God would have been made, and wonder would have said strange things about that man down there. Men would root down and scratch about the tree and see what lay down there, but they could only find the roots. You may take up a man and look at him, look into his heart, see the blood flow, poor man! you do not find the man after all. That mighty God was shoving him up, but you cannot see him, you cannot find him. We are puzzled, we are lost.

It was a wonderful thing to see that first blade of grass, that first tree, and we were there in some shape or another. There was something there out of which this mighty power, the great universe had to make the world, the United States and President Harrison. Then after awhile these first forms of life became diversified, and so led up to man. There is a great deal of difference between a man and a tree, and yet not so much. That is a queer way of putting it, but it is true. We are trees walking and thinking, and we carry our roots with us. We have a stomach and so has the tree.

Well, but this man thinks, and what a difference between an atom that makes crystals of any sort, that makes clay, that makes a grain of sand or a star—what a difference when you come to think, from that which makes a man, a soul, a thinker. Between mind and matter there is an infinite void. The terms which define matter will not define mind; the terms which define mind will not define matter. I think, I perceive, I feel; I have passions, sentiments and capacity of reason, power that unfolds, intuition and inspiration—that is my soul. It is not like a planet. It is not in rocks, in oceans, in seas, but it thinks, and thinking was a new thing once in this universe. Personal consciousness, intellectual thinking—what a problem! And this is about the grandest and most elevating spiritual problem that can occupy the mind of man. This prophet of life, this philosophy of life turns to us and speaks. It is important that this one day out of seven (hardly enough) we should study mystery, seek to know mystery. What inspiration for the intellect! But when I think, I reason. I know, I am conscious of myself, more than I am conscious of any body else. I am a world, I have an orbit, am planned for a destiny. What am I? What is this great universe of mind in which I sail and have my being, in which my structural thought takes its rise? I am influenced by the past, by laws of causation. I am the product of the past. If I had been born in Constantinople I would have been a Mohammedan; if I had been born in Killarney I should have been a Roman Catholic; if I had been born in Scotland the probability is I should have been a Presbyterian. My father and my grandfather and my great grandfather were Baptists, and I was a Baptist. I couldn't help it. I inherited this just as I did my father's old coat. It came in my blood—and what a struggle it has been to get out of that rusty, ragged, bigoted old coat. Sometimes I am called back to think of it, and I think as I look over the way that I have traveled, what a terrible thing to lose the past, and change your religion. It used to be a disgrace to change your religion, now it is a disgrace not to change. A man who can live fifty years in this world and worship in one church is a fossil.

"Wise men change their minds, but fools never." So said Pope, and Pope was right. Poetry can be true sometimes.

In the development of the human soul is the study of evolution—spiritual evolution. We have to pass through mental trials and great suffering. Some men have so constituted their lives upon the exterior plane, upon the acquisitive plane, the selfish plane, that the getting and retaining of money is the supreme end of human life. It is upon this principle that New York has been made. London was made in that way, and so was Rome. All that man does in this world was made on the basis of selfishness, and it is perfectly right. Selfishness is one of our highest virtues. Don't tell Henry George or the Boston Socialists I said so. Henry George would not say so. They would contradict me and say that all Spirituality was based upon something else. But I tell you this morning that all the world's progress is based upon pure, unadulterated, rich selfishness. It is that which has worked for ages.

I have in my experience among Spiritualists seen men and women who have had a mission for humanity. Whenever you see a person who has a mission for humanity, make for the door right off—make for the door. Their reason is wrong side up. Working for you? Never. I am working for myself. I am the most selfish man probably, in this room, extremely selfish. It is my selfishness that makes me talk thus this morning. I want to have my way I want to tell you what I think, and my way springs out of my selfishness. My highest soul selfishness.

The religion of Christianity—I always go to that because you know it the best—I do not dislike it, though it is about one of the lowest forms of religion that we have to-day. I cannot help that, but then it is so—the religion of Christianity has a head, all religions have a head, and the head of the Christian religion is a God idea that is the essence of pure selfishness. It is founded on this thought, "My will be done." That is it. That is the head, the central truth of Christianity, "My will be done."

I don't quarrel about that I would rather see a despotism in this country than a bad republican form of government, if the despot were a good one. If you could get into the Presidential chair the best intellect the world ever made, the wisest man, the greatest thinker, the truest conscience, the richest originality, the loftiest inspired, most beautiful soul, touched by the wings of angels, I would sooner have him doing the work at Washington than the dirty politicians that you have there now. That would be a true king man, but it would be a despotism.

We never will get the true king man. We have to-day the best we can get. But this perfect man is yet to come.

Let me make a little digression here. In the time when George the Third was king, men wore silver buckles on their shoes, and they had nice ribbons tied at their breeches' knees, and they were horse-hair on their heads—gentlemen did. And a gentleman had a sword tied around his waist, and when he went clattering down the road he looked like a great fly with a pin stuck through it. That was the real old English gentleman in the time of George the Third (who was a natural fool, surrounded by fools, but they called him king. A man is a fool that will stand being called a king.) But in the time of George the Third there was a little fellow dining on red herring in the bottom of a coal mine a little dirty-faced ragamuffin. The angels did not appear when he was born, there was no singing of the stars, nothing unusual happened when he was born in Northumberland. He was a slaving, working, dirty-faced boy, but he became George Stephenson the originator of the system of locomotion which we have to-day, and the railroad has done more for the civilization of mankind than all the gods of this universe put together. He was veritably the king man, the greatest king that century had. It is this soul man that is the mastery in this living universe to-day.

"What am I?" Why didn't the angels teach King George the Third. He had not got the head on him. That is it. You must have brain. Mr. Gladstone's sons—where are they going to be? I have the greatest respect for them, but I pity them. Great men seldom contribute great sons to posterity; great men come up, most of them from the plow; out of the animal the star of beauty, of inspiration, of grandeur shoots up, and we have the hero, the prophet, the poet, the thinker, the teacher for the world to grow from and expand. Then it is done. It is the sky rocket in the sky of intellect shooting across the human mind, born in the spiritual world.

When heaven began—when was that?—when the first man died, I do not know the exact time. The first conscious man that had a body, that had had physical experience, found himself alone, after his earthly experience with its joys and sorrows, its pleasures, its tears. He stands alone. One by one his ranks are recruited until to day there are countless millions of dead men in the spiritual world. And the spiritual world has a public opinion; there is a public opinion here, there is a public opinion there, and that public opinion becomes a greater power of inspiration as ages roll. The great men of the past have not gone out like twinkling stars. When the sun shines it is day; when the sun withdraws his light we have the thousand stars. The very best thoughts of the universe of intellect and mind, the inspiration of public opinion have found that the Christ of the spiritual world is the king of humanity.

Humanity is in unrest. No rest anywhere. If you take a peep in and look at the twelfth century you would see unrest then and there, but nothing like what we have to-day in the shape of desire and unrest. Conservatism is battling with progress and progress with itself. Society groans with its pains, its cruelties and its woes. Humanity has its sufferings, its diseases and evils I do not believe there is a man holding authority in any country, but what wishes the welfare of mankind, but what a great work to get to it—to mingle and mix to fuse and unite the humanity that we love. It is a great struggle The Church of Rome seeks the happiness of the human soul beyond the setting sun. The Episcopal church is seeking the salvation of men from sin when the burdens of life shall be rolled away; men of the world, under all religious ideas, are seeking to teach the soul to make its burdens lighter, to make life sweeter, to touch us with felicity. And we need this because our friends die.

If our friends did not die, if our loved ones did not die we could be fairly happy in this world; but when my mother passes beyond the cloud, when I see her face no more, with ten associations pass away and memories' links are broken, there is something biting at the centre thread of my soul. It is painful. I can bear the pains of bodily suffering, but the soul attachments touch my heart. And this makes some kind of religion necessary for my soul. The world in the past has been hoping that some day, when life's close shall come, beyond the valley we shall meet again. Where there will be darkness no more, where tears will never invade, they hoped this. They said it is the consolation of our faith, the dream of aspiration, and in the early ages of the world there came the priestly authoritative exclamation, "Follow me and you shall land with your friends in glory. Stand firm to your faith and it will be all right." And our forefathers stood firm for their faith, their liberty; they battled, they suffered and they died—there was heroism in the Pilgrim Fathers. There was heroism in the Crusaders' delusion. They believed and fought for their faith.

To-day man's soul has grown out of the mists of the early days. To-day he wishes not only an inference, a faith, but he desires objective knowledge. For this very purpose we explore, we inquire of nature, "Where do the dead live? Shall we meet again? Science is surely crushing religion, it is going away from me, atheism and doubt are my companions, tell me, do our loved spirits come back? Tell us; shout over the ramparts of time—we are dying. Religions are passing like bubbles away—tell us." And the angels are shouting, the spirits that die are returning, phenomena are being expressed in nature which can only be explained by the recognition of the fact of spiritual, personal, reasoning, individual conscious existence beyond the grave This is the religion of reason, the religion of science, the religion of civilization. Spiritualism, the religion for liberty; Spiritualism, the religion for eternity, and for the co-operative action of the two worlds.

Written for The Better Way.

SACRED BOOKS.

BY HUDSON TUTTLE.

While the Christian holds that the Bible is the only inspired and sacred book, absolutely distinct from any other, the same claim is made by many other people for books they hold with equal veneration. Briefly, there are eight sacred books comprising the primitive religious literature of the world. They contain the earliest attempts at composition of their respective adorers, and the superstitious veneration with which writing was looked upon by the ignorant primitive hordes in a great measure accounts for the sacred character assigned them.

The adoration of their followers quickly raised their followers to the rank of demigods and thus figuratively at first, but at length as absolute fact, the authorship of the printings are referred to the gods.

It is often said by the expounders of the Bible that the Hebrews were especially ordained by God to receive his revelation and give it to mankind.

The Semetic race has three sacred books: the Old Testament and the New and the Koran. The Koran follows the Old Testament and is its adaptation to the necessities of the Arabian mind. The Koran is held in as great veneration as the most zealous Bible worshipper could wish, and the Prophet through whom it was given by inspiration from Allah, while retained by the affection of his followers as human, is placed next to God.

The Aryan races, whose cradle was in India, the great historic peoples, the ancient Persians, the Hindus, and Indo-Europeans, have three sacred books, which are certainly to be regarded as the most ancient of preserved literature. There are the Zend Avesta of the Persians, the Vedas, of the Brahmins, and the Buddhistic Canon. Of these the Vedas probably ranks as the most ancient, although the translation of the Zend into forms of modern thought is attended with great difficulties. To these must be added the two sacred books of the Chinese, a people who thus far have been outside the great historic stream, and taken small part in the conflict of races. The two great sages, or prophets, who by their wonderful writings fixed the literary standard of the Celestial Empire with their overshadowing genius, and have ever since opposed originality of thought, lived almost contemporaneously, about 550 B. C. Lao-tse and Confusius gave to the vast Empire of China the Too te king, and the Five Kings and Four Shu. Assisted by the cumberous and unchangeable forms of their languge, the very thoughts they expressed became crystalized in the words, and learning, as understood by the Chinese, consists in being able to repeat and correctly copy, the sacred books, and exactly conform in style to the forms they have made unchanging. These books are the classic literature of the Chinese, and are regarded just as the Bible is by its believers, or the Koran by the Moslems, as inapproachable in beauty of expression and grandeur of diction.

Five of these books originated in the same manner, and have run courses almost parallel. The Zend comprises all the literature of the Persians to a given era. Writing was held with profound and superstitious awe by the early peoples. The alphabet was a gift of the gods, and the scribe set by the throne of the king. The tablet of stone on which the first writings were preserved were held sacred, and a scrap of bark on which some mystic sign or symbol had been drawn was worn as an amulet, shielding the wearer from harm. The lingering remains of this belief is to be seen in monograms, signet rings, and symbolic decorations of religious and secret societies.

The Old Testament contains all the literature of the Jews to a certain date, and the New Testament is a collection of the writings of the early leaders in the Christian movement.

The Vedas is the most ancient literature of the Hindus, written in a tongue that was dead before the New Testament was compiled.

The Chinese Sages wrote as philosophers, without apparently entertaining the remotest thought of the authority which future generations would give their works. They have been considered as original characters starting up in the dense night of ignorance, and giving these books to the world. There is no evidence to show the relations these sages sustained to the preceding times, but it would be contrary to reason to suppose that they compared their books *de novo*. There must have been legal codes, moral sayings and axioms, forms, customs and observances, and these were compiled into those books, in such a masterly manner, that they became sacred to future generations even to the present. Not only sacred, but bound their believers with chains they could not break. It is the rule without exception, that among all the races having sacred books, progress depends on breaking from the fetters these books impose, and is measured by freedom from restraint. They have in all cases been a burden, like Old Man of the Sea on the back of Sinbad the Sailor, to be carried as a dead weight, and after each race a victory to be pointed at as the cause of the result! The severest conflicts which have been waged have been those by which humanity has attempted to throw off this incubus, and assert freedom of thought. In the Christian world, this struggle which began actively at the time of the Reformation, has surpassed in magnitude, intensity and far reaching consequences all others, and remains yet unsettled—a menace to the future.

This must be true, for the sacred books were written and compiled in remote ages among barbarous peoples, before science and its methods were recognized, and are filled into mistaken views of nature, and of morality—slavery, poligamy, the immediate rule of the gods, and obedience to the ruling tyrants, are openly taught, and the prevailing views of nature, as the flatness of the earth, the movements of the sun and moon and it. As man advances in knowledge he receives new views and must break from the book. That book is regarded as infallible and has become wrought into the very fabric of society and the State. To object to its teachings is sacrilege, which can only be atoned for by death. To attack it is to rebel against the state and court ostracism and severest punishment. Here any step is a battle, and the honest pioneer is met by the venemous hate of bigotry and the vengeance of superstition. If the thinker will look back over the path leading from the Reformation to his present position, he will see it bordered with dungeons, racks, of torture piles of blazing fagots, and paved with the bodies of fallen heroes.

The course of the great religious streams of India and Palestine flow in almost parallel courses. As Buddhism was an outgrowth of Brahminism, and Buddha a reformer who brought a new light into the world, so Christianity grew out of Judaism, and Christ was a new light to the gentile world.

The similarity is continued in the breaking away from the authority of dogmas in India, and Christian countries, the birth of skepticism, and the diffusion of knowledge, before which all superstitions, creeds and faiths, roll together and disappear like mists before the sun of morning.

Berlin Heights, O.

Written for The Better Way.

THE SOUL SLEEPS IN THE ROCK, DREAMS IN THE ANIMAL, AND AWAKES IN MAN.

BY DR. H. H. BRIGHAM.

See man following his reason, running into all sorts of follies, errors, superstitions, and dogmas, and then tenaciously affirm he is right, while instinct leads directly to the object sought without error or mistake.

Even the mental faculties of the animal are far superior and more perfect than the corresponding faculties in man. The animal, in his natural state, seeks at the proper time just the right food, never becoming gluttons or gormandizers, and drinking only the clear water from the mountain stream; while man eats all sorts of food, even that which is positively injurious or made so by the wonderful manipulations of the cook, and his drink is almost wholly of the most pernicious kind. The animal in disease, which rarely occurs, seeks the proper remedy, and is soon restored to health—the toad, the plantain, the dog the grass, the cat the catnip, and all have their panacea, and know what it is and where to find it. Contrast the wisest physician's helpless condition in sickness with the lowest animal's and the situation of the former is really deplorable. When the man who has been devoted to that profession dies for the proper remedy to restore him, what must be the inevitable fate of the ignorant populace? Our yearly statistics answer the question. A death rate of about one fifth during the first year, two-fifths during the first five years, and only about two-fifths reach the age of twenty.

Why is it that God (Nature) is so prodigal with the life of man, the last, highest, and best of all his noble works? Has he exhausted himself and made a mistake in this, his last and best creation? In all below man we see perfection reigning everywhere. The budding tree, the ripening fruit the opening flower, all, bespeak his goodness. The bird on the bough singing sweet melodies to his mate, the building of their nest, and the rearing of their young, and, as the cold weather approaches, flocking together to wing their way to the sunny south, all showing his loving care. In the forest, the animal, exercising judgement, and even strategy in securing its food, protecting itself from its enemies, and its wonderful foresight displayed in providing for the winter, shows the perfection and harmony of all God's laws. Is there not something in the animal nature that foretells coming events, and do they not fully understand it, and acting upon it protect themselves from danger?

Right here is a great question for the scientist and religionist to examine and answer. Why has God been so much more careful of the animal and vegetable life than he has of man? Is it because man has been endowed with reason? Then why is reason so imperfect, so misleading, so far below the animal instinct? Does it not lead him into all sorts of error, evil, and sickness, and death physically, and, the religionist says, morally and spiritually, as well? The religionist, moralist and scientist have a theory and a remedy, while I, who am a naturalist, have mine.

My first affirmation is that nature (God), is perfection. All His ways and all his laws, are the beauty of perfection, hence all the works of his hands must be characterized by perfection. As this world and all there is in it, including man, is the work of his hand, perfection must be stamped upon every department of life, from the lowest atom to the highest angel. Perfect law governs everything, and progress, evolution and development, is the result. Now, if nature is interrupted in any stage of its progress, and a development required that properly belongs to a higher stage, and disappointment follows—as it surely will—shall we denounce nature as imperfect in its work? The boy seeking ripe fruit in the green apple briefly illustrates this point. But is not nature as perfect in the green apple as in the ripe fruit? And how can you have the latter without the former? But what relation, you ask, has this to the question at issue? To this question I reply: Man at this stage of his development, corresponds exactly to the unripe fruit, while the animal has attained ripeness or the highest perfection that it is ever possible to attain. Although man may have been evolved a million years ago, the animal has a priority of as many years more, hence the perfection of animal instinct is wholly due to its greater age and more perfect development. Instinct in its ripe old age makes few mistakes, while reason, which is really a higher development of instinct, because it contains a conscious thought, being in its infancy, is liable to err. It can only reach perfection through its experiences, which are often mistaken efforts, and pain, sickness, sorrow and death, are the teachers that will eventually lead man to perfection.

Reason is a dangerous guide because it embraces only the material. The poet says, "What can we reason but from what we know;" and what do we know that we have not learned through the senses? and this knowledge has cost man pain, sorrow and suffering. Though thousands die that one truth may be acquired and woven into human life and action, the end attained justifies the means. At first sight this appears hard and unjust but when we reflect that nothing can be lost, may we not trust those who were slain in the cause of truth, in the hands of the great ruling power of the universe?

What do we mean by truth? Truth is knowledge of the spirit whose grand and perfect law controls and governs all. Truth is the food that nourishes the human ego, that wonderful being whose development began with this planet's existence, climbing upward through all its varied changes and conditions—through the mineral, vegetable and animal kingdom, until we have the man, the grand epitome of all below him.

During the sojourn on the animal plane, his wants being wholly material were easily supplied. Instinct, his leading attribute, through constant exercise, reached perfection, and then from it reason begins to evolve. The law of opposites, that has been noticeable through all the world's history is repeated here. Spring comes with its buds, summer with its perfect foliage and flowers, autumn with its fruits, and winter brings decay and death, to be followed again by spring, and the continual round. Night follows day and day night. Nations rise, attain the highest degree of prosperity, then sink into decay and oblivion, and out of their decadence, new races are born. Smiling infancy is lost in youth, light-hearted youth in sober manhood, and manhood in decrepid old age, and may we not infer a new birth will follow?

All of this vast perpetual movement of quickening, ripening and decay has within itself a grand object worthy of all the effort and labor expended, for from it eventually evolves a perfect man. Nature has no gaps. There are no jumps from one degree of development to another But there is a steady, harmonious movement ever upward and onward, without failure, flaw, or jar.

The most casual observer cannot fail to see in the dog and horse (while the elephant possesses it largely) the first flush of the dawn of reason. The animal, as it approaches the human, leaves no attribute or characteristic behind him, and when he becomes a man nothing from either heaven or hades, has been added to him—he has only been placed in a more favorable situation to develope cultivate and harmonize that which lay dormant within him. Instinct, in its old age, forshadowed reason, and it and man were simultaneously born. Reason, in its helpless infancy, flounders about in its search for truth, its food, and in its hunger has often devoured error, superstition and dogmas, and suffered in consequence. But it will find the truth, for it is satisfied with nothing short of it, and then will it expand and grow.

As instinct foreshadowed reason, so, even now, reason forshadows another development—it has been called the sixth sense, or intuition. We, who have so recently learned of the existence of this faculty—cannot be expected to describe it with anything like accuracy. Perhaps it is enough for the present to know that it does exist, and, it existing, it has a meaning, a deep and important meaning, which bespeaks of higher attainments and larger developments upon this plane of life. Intuition has emerged into life and uttered its first cry, and, like the babe, that first cry has become an audible sound, conveying a thought, which we call inspiration.

We cannot anticipate just what intuition and inspiration will do for man with our cloudy perception, but we get hints of new faculties, or avenues of knowledge, and later wisdom as a result.

Intuition or higher reason evolves the faculty of spiritual comprehension and inspiration is the pouring in of divine knowledge, the natural and perfectly adapted nourishment for the human soul.

Fitchburg, Mass.

The demonstration of Modern Spiritualism rests on the philosophy as well as the phenomena.

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He succeeds best in life, who says the least, and does the most.

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The grandest lives are sometimes the least pretentious.

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REV. HENRY FRANK AND THE CHURCH.

To the Editor of The Better Way.

Assuming from the general trend of your paper that you not only advocate Spiritualism but the cause of liberality and free thought as well, I presume to give a brief sketch, which may interest your readers, of the inception of the Independent Congregational Church of this city, (Jamestown, N. Y.) and also its present pastor, Rev. Henry Frank. This church owes its origin to Rev. Dr. J. G. Townsend, now in charge of a Unitarian church of Pittsburgh, Pa. Dr. Towsend was formerly a Methodist minister preaching in this city, with apparent liberal proclivities, not perhaps in strict accord with the tenets of faith laid down by Wesley or Whitefield. From this place he sojourned to Buffalo to take charge of a popular and populous church of that place. There his liberality cropped out to such an extent that he was "called down" by the orthodox part of his congregation, who no doubt considered his liberality in the light of an effort "to knock hell out of Methodism." After his dismissal or resignation, or both, he came back to Jamestown, obtaining the co-operation of the liberal minded, he founded here the Independent Congregational Church, securing a large attendance and holding meetings in the opera house on Sundays. Dr. Townsend claimed the cardinal cause of his desertion of the mother church was insupportable pain of conscience he felt in being obliged to preach the revolting doctrine of eternal hell and the unreasonable and distorted figments of original sin and the orthodox atonement.

About this time the Methodists were erecting a $60 000 tabernacle wherein to worship the meek and lowly Jesus. The old Methodist church was purchased, remodeled and enlarged, fitted with patent opera seats and a fine organ and dedicated to "New Theology," the self-styled appellation given his doctrine by Rev. Townsend. He organized also the Lakewood School of New Theology, a liberal camp on the shores of beautiful Lake Chautauqua; to this school came the liberal college professors, and the Robert Elsmere divines throughout the country; it was subsequently removed to Bemus Point, another place on the borders of the lake, where it did not seem to receive the patronage a liberal spirit would justify, and was finally abandoned. Discouraged by failing health he was granted an indefinite vacation from his duties, leaving the I. C. church without a pastor.

Dr. Townsend in his sermons voiced the spirit of brotherly kindness and broadest charity. He was not an iconoclast, but more of an advocate of a restatement of the old in religion in less abhorrent garb; too sensitive to the bitter criticism of his former orthodox associates, he seemed to deprecate their censure. He might have known that he that breaks away from the old established church cannot expect less from the intolerance of bigotry than undeserved calumny and persecution.

Now a word of Rev. Henry Frank, Dr. Townsend's successor. He was formerly pastor of the Congregational church of this city; like his predecessor, he preached such liberal doctrine that orthodox members of his church took umbrage and he was requested to desist, which request he ignored. Finally the pressure was brought to bear so strong that he resigned. The pulpit of the I. C. church being vacant September, 1888, he was invited to fill it, which he has done so acceptably that he has been unanimously engaged for another year. Mr. Frank is about 35 years old—quick and energetic in his movements—grey eyes, Lord Dundreary whiskers; a good conversationalist with a store of general information to draw upon. He is radical and fearless in thought and expression; aggressive and combative in defense of his conceptions of truth, with wonderful command of language, clothing his thoughts in expressions and similes both forcible and poetic, abounding in what is called "flowers of rhetoric;" gifted with what our spiritualistic friends would call inspiration—whether or no from a higher source each may judge—combining with his earnestness a personal magnetism that places him in the foremost ranks of pulpit orators, possibly described by the Bard of Avon

"Some are there
Who on the tip of their persuasive tongue
Carry all arguments and questions deep
And replication prompt and reason strong
To make the weeper smile, the laugher weep.
They have the dialect and different skill,
Catching all passions in their craft of will."

Mr. Frank delivered a series of sermons on the Zend Vedic or Buddhist religions; also the Old and New Testament Apochrypha; also a course of sermons on "The Barbarities of Bigotry," in which, with relentless justice, he laid bare the inhuman record of the church—Arius (the first Unitarian) and his persecution because he refused to accept the incomprehensible ecclesiastical equation 1 plus 1 plus 1 = 1, incorporated in the Nicene creed (by the way our own mathematics need to be illumined by the grace of divine logarithms or transsubstantiated conic sections or some other process peculiar to the "Mystery of the Godhead" before we can fully 'catch on" to this religious puzzle). He spoke of Constantine the most holy Christian emperor and double-dyed assassin—his edict against Arius and his enforcement of the Nicene creed down the throat of the Christian church of Hypatea, the beautiful and intellectual pagan, who fell a sacrifice to the bigoted and cruel intolerance of Christian St. Cyrel—of the trail of blood that followed the church and its inquisition adown the centuries; of the persecution of Socianus and Servetus, and the martyred pantheist, Giordiano Bruno; of the persecutions for witchcraft; of the opposition of the church to every reform and the stern barriers it has ever offered against the inroads of reason and scientific discovery. Several counts and many more in the indictment U S. a criminal church. He summed up before the intelligent jury of the I. C. church patrons, composed of Free Religionists, Agnostics, Materialists, Spiritualists, Christian Scientists, Universalists, Unitarians, with an occasional stray waif from the fold of orthodoxy.

As might be surmised, the ministers and their orthodox contingent took to him in about the same ratio as "the devil hates holy water." During a general temperance movement of the churches, Mr. Frank and the I. C. church were left out of the trust or combine, "it being a largely private affair" managed by the Y. M. C. A. to boom the orthodox market. Mr. Frank wrote the Y. M. C. A. secretary, asking why he was ignored. The secretary made reply: "You deny the infallibility of the Bible and the divinity of Jesus Christ; therefore, according to the bylaws of our association, you can't do business with us," or words to that effect. The Baptist minister Rev. Mr. Waill, (orthodox hot waill,) forgot himself in a short article; among other strictures aimed at Mr. Frank, said:

"A person who believed in the Christian religion was a Christian; one who believed in the Buddhist religion was a Buddhist"; the inference being that Mr. Frank was more of a Buddhist than a Christian. As Christianity runs, this might be construed into a compliment however. "*De gustibus non est disputandum.*" Mr. Frank, not being of the meek and lowly kind who, when smitten on one cheek turn the other, replied to these personal reflections in an appropriate way, demanding of them by what authority they assumed to define the word Christian, and claiming his interpretation of Christian and the doctrines and principles of Christ, as authoritative as theirs, and challenging any and all of them to debate the issue in the opera house—to discuss the Pilatean query which Christ the reputed Very God could not or would not answer "What is truth?"

It is needless to say that the challenge was not accepted—dogmatic theology never courts debate—blind faith not bold reason is its champion. Discussion being out of the question, they could only re-echo the dolorous lament of the psalmist: "Oh full of subtility and all wickedness; when wilt thou cease to pervert the right ways of the Lord?"

Mr. Frank has recently sent letters to various dissenting ministers, liberals and Spiritualists throughout the country, to obtain their opinion of the practicability of forming an association holding meetings on the borders of Chaut Lake, which shall be eminently an association of Free Religionists, in which all religions, whether Unitarian, Agnostic, Spiritualistic or orthodox, shall find free expression upon the platform. As yet this movement is in its incipient stages; whether he may in the near future develop an organization combining such opposing elements. Time will tell.

Mr. Frank in one sense is an iconoclast; he wields the hammer of reason, smashing the idols of superstition, an instrument potent as the thunderous hammer of Thor when swung against the fabled giants of mythology. In another sense he is a conservitor; he believes in an analysis of all religions, accepting in his best judgment the wheat, rejecting the chaff. He preaches Christ as the noblest exponent of divinity in human form, and though the historic Christ may be denied or even disproved the ideal Christ of kindness, charity and broad humanity, enshrined in the conscience and voiced in the actions of men, will ever remain the true savior of mankind. PLETHORIGAN.

Jamestown, N. Y.

Written for The Better Way.

COMMERCIAL MEDIUMSHIP.

BY HENRY H. WARNER.

The cause of Spiritualism should certainly be placed before all else both by mediums and its followers. We have noticed in many of the Spiritualistic publications both in the editorial and contributed matter, articles bearing upon this topic and we feel somewhat diffident in touching upon a subject so ably handled as this has been, but we have no apology to make for our opinions, but give them to you as the result of our thought upon this subject and let them speak for themselves.

We hear much said upon this topic by a certain class who are loud in their denunciation of what they denominate as "Commercial Mediumship." They seem to have a chronic fear that in some way or manner, they don't know just how, that a grasping greedy, creature, known as a medium, has taken an undue advantage of their unsophisticated innocence (?) and earned a dollar by an hour of what may have been the most exquisite torture to the medium. We know that grasping mediums exist, and no one condemns the fact more than we do; but there is another side to this question. We know of people who patronize mediums in such a manner as to leave the impression of endeavoring to obtain something for nothing. They come to the medium and say "Now, you know that I send you many customers, so I think you should give me a discount," and so begrudgingly pay the medium half-price, and go away feeling that they have bestowed an inestimable favor. And this is the class who make the greatest outcry against the selfishness and greed of mediums. We will leave it to the reader to judge as to where the selfishness exists, if there be any.

The great evil lies in the demand on the part of the public for more than the medium and the attendant spirits can perform, and on the part of the mediums in endeavoring to do too much. There are reasonable demands that should be conceded upon both sides. The investigator should receive the highest and best truth that the spirit world is capable of supplying through the medium and that the investigator is capable of receiving and digesting. The medium on the other hand is entitled to the sympathy and truthfulness of the investigator; you are not required to swallow all you hear and see, but if you want to see and hear the highest and best manifestations of spirit power and presence, you must come to the seance room with the highest and best manifestation of your own individuality. The spirit world does *not* ask for credulous gulls, but for reasoning truthful investigation. The honest investigator has nothing to fear from the honest medium, and we would say don't patronize any other kind of medium, or admit to your circle any other class of investigators. The professional test hunter is as great a curse to Spiritualism as the professional (?) medium ever was or will be.

We doubt if there is a medium before the public to-day, who is giving genuine manifestations, who is a medium of his or her own free-will, that is, who has sought to obtain mediumship, without his or her attention having been first called to it by some manifestation in his or her own person, or by being informed of the fact by some medium. We judge this from our own experience, and we know mediumship was far from being sought by us, in fact, we fought against Spiritualism and mediumship with as much energy as we now fight for it; but, in the darkest hour of our life, when not a friend was near, when not a known medium was near, when the body was worn out by long sickness, and the doctor had said "You must die," our eyes were opened, our ears unsealed, and by form and sound, our brother, uncle, and cousin manifested to us in such unmistakable manner, that, there was no escaping the logical conclusion that if our loved ones could do this, those of others could do the same. It may have been an illusion but it saved our *life* and from that day and hour we have *yielded* to the spirit influences. We have used this personal illustration because we could vouch for it, and we know that similar experiences can be truthfully related by every medium in the land. Mediumship is not a matter of choice but of psychic adaptation; many are called, but few are chosen.

The medium is often incapacitated for gaining a livelihood in any other manner and we who seek them, should not begrudge them a just compensation for their services. The spirit world does not want your money, and could do far better work if the element of commercialism could be removed entirely, but just as long as long as the grocer, baker, butcher, clothier demand cash for their commodities, just so long will the mediums be compelled to charge for their time. There is one way which you may perhaps adopt to avoid this, by developing a medium in your own family circle for there is generally one in every family capable of registering the vibrations of spiritual influence. But in time you will reach a point where you will have to call in the services of the public medium.

The honest medium is worthy of the support morally and financially of those who patronize him or her. You have no right to occupy the time of a sensitive, forcing upon them your diseased and enervated conditions, your worry and care, without making some kind of recompense to the sensitive. Mediumship is not a pleasure to the medium at all times by any means, for it is exhausting to a great degree at times and one hardly has time to recover from the effects of one sitting before another is demanded of them. The remedy for this lies in a more thorough understanding of the laws of mediumship and the laws of life.

If the financial worry could be removed from the mediums' shoulders, so that the mediums could be assured that whether they gave a single sitting, or none at all, they would have wherewith to purchase the necessaries of life they could do far better work, for they would not need to give so many sittings. We do not know of but one wealthy medium in the country, and he is noted for his generosity, spending thousands of dollars for the improvement of his city, and in benefactions to the poor, and he was never known to turn a sorrow stricken soul away because they lacked the means to pay therefor. But where there is one who can do this, there are others, faithful workers, who are giving their services to the cause, and who have done so for years who are hardly able to purchase the most common necessaries of life. This ought not to be. The very people who, when in the church, paid with readiness, one hundred and one thousand dollar subscriptions whenever called upon, all for "the glory of the Lord," are the very ones who whine the most pathetically now about "commercial mediumship" when asked to contribute to the support of those who have furnished them with the only actual demonstration of the continuity of life beyond the grave.

We, therefore, conclude that "Commercial Mediumship," has its existence to a large extent in the imagination of those who are afraid they will have to give something for something. We have no use for a medium who trifles with the sacred affections of the human soul and does it deliberately and knowingly; but we have still less use for the dishonest investigator, the man who knows-just-how-it-is-done, and is perpetually suspecting fraud. Of the two, we have a little more respect for the mediumistic fraud for you can suppress him, while the other continually breaks out in a new place, and bears their asinine qualities, in spite of their borrowed lion's skin.

We say, in conclusion, let mediums and press lay aside their jealousy and bickerings and go to work for the common cause. If we do this we can make ourselves felt as a power for the good of humanity.

SPIRITUAL AND MATERIAL ATMOSPHERES.

Places are not merely material, but have each their peculiar atmosphere, derived from their human inhabitants, past or present, or from some subtler spirit of nature which haunts them, whose abode or embodiment they are.

In this season when the great cities are abandoned by their dwellers in search of health and refreshment, it is not so much physical purity and change of scene which recruit the body or relieve the brain as a coming into contact with fresher and purer spiritual forces, which naturally tend to the health and restoration of the whole being. Spiritually developed mediumistic natures are peculiarly alive to atmospheres. It is as if the pores of their soul-skins were open to suck in airs good or bad from their environment. They are like those sensitive plants which respond to the slighest touch. Perhaps, indeed, they may not always be aware of the nature of the impressions made upon them. They may experience a vague uneasiness and depression in certain places, a sense of dislike or even horror, and at first impute these feelings to physical causes or fancy. But as they develop they come to perceive that these impressions are spiritual, and it is their awakening soul which receives them. The soul draws food and rest from the air in which it breathes, and the more conscious it is of this the more alive it is. Those who are dead feel nothing, respond to nothing. Those who are alive, although they may experince much oppression, pain, and discomfort as the result of their sensitiveness, have reason to rejoice, in so far as life, in spite of its many struggles, is preferable to the case of death. There may be times when circumstances unavoidably place them in atmospheres which are poisonous to them, unendurably irritating or heavy with almost overpowering fumes, but the spirit of their life still endures, and their Heavenly guardians will not leave them to despair, but will lead them sooner or later to the "green pastures and still waters."

The life-refreshment, the endless pleasure, which the sensitive experience when favourably circumstanced are ample compensation for all the pain through which they pass. Their soul rises from a foul and stifling room into the wide air full of sunshine and fresh fragrance. The peculiar spirit of the place is received by them, and they become directly aware of the presence of an intangible, nameless individuality. The *genius loci* has breathed upon them, saying, "To my domain trace this delight which you feel."

Perhaps this feeling with regard to places may be best expressed by the term "spiritual fragrance." The subtle atmosphere scented by the soul is as individual and indescribable as the smell of a rose. There is a soft air which comes laden with meaning like a song without words. There are free, open spaces which breathe a spirit of light and gladness. The Alpine fir woods have a remoteness and mystery of their own. Their spirit is part of something solemn, eternal, non-human and they hush the soul into quiet and awe, enfolding it in their own stillness. The unpolluted air of the mountains seems to blow fresh from some Divine centre of life. It is a baptism which regenerates from sin, cleansing from foul accretions, and summoning us from the world of trivialities into the world of realities—of eternity. The spiritual atmosphere of the South is different. Yet this, too, draws up into a peculiar heaven not vast and remote, but clear and bright and full of an element of nearest, warmest, Divine humanity. In the air of Italy heaven and earth join hands. Enchantment breathes in the Italian olive gardens. The soul wanders in them encircled by a soft spell. A mystery emenates from the trees which speaks to and draws the heart. The sweet seclusion of some spots, a wood, a garden, a fountain, a ruin is presided over by guardian spirits who welcome those who have spiritual access to them.

When all these wonderful things lie open to us, such means of refreshment and grace, it is wise to seek them when we are able, to make efforts to arrive, if possible, at least once in the year, at a place the spirit of which responds to ours, which is pure and beautiful, remote from vice and commonness, and we shall find the benefit, not only at the time but afterwards, when in the days of darkness, weariness and oppression we look back at a vision of light, gladness and freedom, remembering the air which our soul once drank and which, being pure, was an elixir of life to us. The soul cannot subsist forever without food and drink, and these it receives atmospherically from heavenly unpolluted sources. It starves and languishes, imprisoned continually in the heavy air of great cities or contaminated places. As the writers of the Perfect Way teach, those who want to progress in inner life should not live in cities. The aspirant to initiation should walk barefoot that the emanations of his mother earth may flow into him and unite him with the spirit of nature.

With regard to atmospheres, whether personal or collective, beginners in the way should be especially prudent, and not impose impossible burdens on their strength. A struggle should be made to obtain, if only at times, favorable conditions for that self-development which is as precious to others as well as to ourselves, and without which indeed no true help can be given.—G. R. S. in London Light.

Tough Glass.

A new discovery in France makes glass as tough as india-rubber, but not elastic. It is at some point in its making soaked in oil and chemicals. It is made into fence posts, railway sleepers, drain pipes, articles of furniture, material for houses, etc., and is so tough that rifle-balls will not penetrate it to any appreciable depth. Years ago a chemist in France discovered the art of making malleable glass. The inventor presented a bust made of it to Cardinal Richelieu, let it fall to break it, then mended it with a hammer, in order to prove to the cardinal what he could do. As a reward for his discovery he was sent to prison for life, lest his ingenuity ruin the "vested interests" of French manufactures.

WHY PLANETS ARE MADE.

Planets exist that they may serve to express life power in organic form. They serve their purpose when they have acted as channels to conduct the elementary forces into types of sentient life that are to exist forever. They are, as far as known, the only channel whereby such life forms can take their first evolution from the primitive elements, and in that work we see a rational motive for the construction and maintenance of a universal cosmos. When a planet is first emerging from the primitive fire mist, we have an exhibition of the most peculiar status of the elements imaginable. As the various compounds are evolved from the gaseous states to the crystalline spiculæ, the fiery sparks must necessarily be whirling and striking against each other in all the varied forms that the primitive mountain ranges now exhibit in the regions above the clouds, where the masses of rock still stand as mute witnesses of the last deposition from the primitive chemical struggles in space. In this wrestling of the primates in the gaseous state, we see the first evolution of planetary life, and it is not improper to aver that the first life power of the planet is a struggle for existence.

The elements that enter into this battle are desperate antagonists, and some of them are never content with any victory they may achieve. Especially is this the case with the primate, oxygen, for it is ever alert to seize upon all others, and in its equally powerful antagonist, hydrogen, it finds a foeman worthy of its steel, for, between them, they control nearly all the elements that enter into planetary structure. When not engaged in contests with each other, they continue to be extremely busy with the other elements, and between the two, planets have a lively expenditure of energy, that keeps the body itself in a remarkably active state of exertion.

This chemical activity, that permeates its entire system, may properly be said to be its life energy, and upon it the planet itself depends for its power of changing forms and conditions. It is not possible for it to be entirely free from chemical changes at any period of its existence, but during the time in which it is engaged in producing life, this power is especially active and positive.

Even more than this; the secondary forms that come into existence upon it are dependent upon it; for when the elements in the planet and its environments change from a specified condition, or course of action, secondary forms perish, and the surface reverts to the primitive barrenness of the crystalline basis that first came from the nebulous consolidation in the gestative period.

Therefore, to measure the life energy of a planet, we must consider it equal to the sum of all the forces which enter its structure, and the sum of those forces is the quantity of each element multiplied by the rapidity of the motion of each atom in the element. This may seem to be carrying the matter to an infinite series of mathematical proportions, but the truth is that every planetary combination of the elements can be broken by the application of the same force that originally produced it, and the factor of the compound returned to their primitive relations. This places the life of a planet within the scope of mathemathical calculation; for, as the elements within it are locked in combination by the law of definite proportions, when they are released from any cause, back to the original status, the life of the planet will have been finished, and it will revert to the primitive elementary condition, or enter into new combinations to form other worlds.

It will somewhere in this period, between the emergence from the fire mist and its final dissolution in space, that the planet must have its life producing status, and there is no reasonable ground for the theory that any planet ever can exist that does not have sometime in its history, inhabitants or life resultants from its own inherent energy.

Our planet has long been a living witness to the truth of this theory, and it is only one of a series that belong to the great system that is within our special province to study. Other systems are to be considered, and when we realize that a few principles lie at the basis of all visible worlds, we are silent with wonder that in so simple a manner we can read the secrets of universal existences.—From Sideral Evolution.

Sadi was taken prisoner by the Turks, and condemned to work at the fortifications of Tripoli; but he was redeemed from this deplorable state by a merchant of Aleppo, who had so much regard for him as to give him his daughter in marriage, with a dowry of one hundred sequins. This lady, however, being an intolerable scold, proved the plague of her husband's life, and seems to have given him that unfavorable opinion of the sex which appears occasionally in his works. During one of their altercations, she reproached him with the favors her family had conferred—"Are not you the man my father bought for ten pieces of gold?" "Yes," replied Sadi, "and he sold me again for a hundred sequins."

Is the Moon Inhabited?

While a chemist of Munich, M. Kruse, announces that he has discovered a substance common to the salts of nickel and the salts of cobalt, and that, deprived of this substance, these two metals are identical and yield salts of another color, another scientist, occupying a higher position, wishes to determine by means of photography if the moon is inhabited, remarks Invention. It is asserted that the King of Wurtemburg has decided, in order to solve this interesting problem, to cause to be made, in the best possible conditions, photograps of the moon, then to enlarge the negative 100,000 times. We are curious to learn the result of these experiments. "Nature," said the celebrated Justus von Liebig, "speaks to us in the language of phenomena; she answers all the questions we put to her, and the questions are our experiments." Let us see if she will answer this one.—Exchange.

Pass it Along.

I aked her what paper she preferred,
And warmly kissed her cheek,
Then pressed her for her heart's reply;
Say, darling can't you speak?

She moved a little clear then,
And answered: "Lovely sir,
The one of all that suits me most
Is the Wayland Register!
—Wayland Register.

Just kiss her on the other cheek,
See what she thinks of that,
Then press her for an answer,
And she'll say The Democrat!
—Livingston Democrat.

Hellos, there! good sirs! It all depends
On how a girl is taught;
If she's bright, sweet, up and up,
'Tis Pomroy's Advance Thought!
—Advance Thought.

Not a bit of it,
Just let us say,
All ladies take
THE BETTER WAY.

The Phantom Ship.

A lady correspondent, Fannie B. Ward, writing from San Diego to an Eastern exchange, has the following to say about the historical "phantom ship" of Lower California:—

"Who has not heard of the phantom ship of California, whose hulk is buried in the sands of the desert, and whose spectral masts have lured many treasure seekers to destruction? At the time of its discovery several years ago, the press raved about it, historians speculated upon it, songsters sang it, novelists wove it into romances, and Joaquin Miller, the long-haired rhymster of the Sierras—drooping into poetry with the facility of Silas Wegg—celebrated it with these words:

'And said, A ship lies yonder, dead;
And said, Doubloons lie sown in sand,
In yon far desert, dead and brown,
Beyond where wave-washed walls look down
As thick as stars overhead;
A great ship, lifting from the sand
And pointing heavenward a hand.'

"This mysterious vessel lies not far north of the line between Upper and Lower California, in what is known as the Colorado desert, and has just been rediscovered by a party of prospectors. It was first seen by Joseph Talbot, who gives it as his opinion that the desert in which it is stranded was once a part of the California Gulf; but that at some remote period an earthquake threw up the chain of hills across its mouth, entirely altering the character of the country. The waters gradually subsided, but their mark may still be plainly seen, some sixty feet up the mountain side, all around the border.

"The ship may have been a piratical craft which lost her way; she may have been the very vessel named by Admiral Vizcaino and mentioned by Father Junipero Serra. She may have been a ship of exploration, commanded by some Castilian grandee which disappeared in the seventeenth century with a million doubloons on board. None can now tell anything about her, beyond the bare fact that there she is in the midst of the desert "lifting heavenward a hand"—whether to warn or beckon. Though many have tried, no man has yet been able to reach the spot. For miles around it on every side the alkili crust that covers the deep, hot, stinging sand is not strong enough to support man or beast. There is no water for a great distance; and if a man could wade through on foot, where it is impossible to compel a mule to carry him, he could not be burdened with sufficient food and water to last him through the expedition without which he must surely perish.

"Last year two determined miners were sent out, equipped with shovels, tools and 'grub stake' to dig up the craft and its treasures. Time passed; they did not return, and finally others were sent out to look for them—after the fashion of parties who go in search of the North Pole, and others who go in search of them. The latter, coming in sight of the tall white masts, found a pile of fossils and marine shells—a monument erected by those for whom they were looking, and later they came upon human skeletons, presumably those of the miners—the flesh picked clean from the bones by greedy vultures.

At present a larger party of prospectors are going to renew the attempt, setting out well equipped from San Diego, and then we hope that the long-kept secrets of the phantom ship will be disclosed.

Hold Your Breath.

Every cubic inch of air contains no less than 21 trillions of molecules, and every point on our skin is bombarded by thousands of millions of them every second. Each is so small that 300 would not extend across the width of the smallest line the most powerful microscope shows us. Magnify them one trillion diameters, and each atom is the size of our globe, each molecule is a planetary system, and each air bubble from the fringe around the water in a goblet is a wonderful galaxy. Magnified 10,000 trillion diameters the air bubble would have the dimensions of our entire stellar system, but would contain 50,000 billions of stars instead of the 20 millions our best telescopes can show us. If the atoms had inhabitants, with our sensations quickened and shortened 1,000 billion times to correspond to our own diminutiveness, each atom would be a world, each molecule a solar system, and the revolutions of the atoms would give days and years. The atom dweller would see no more of the air bubble than we see of our stellar universe, for, though the air bubble's molecules average 80 million collisions every second, thousands and tens of thousands of generations of the living might exist before a perceptible alteration of this starry firmament could be recorded. Is not our world an atom, our solar system a molecule in a stellar bubble of an unknown and mightier creation?—Current Literature.

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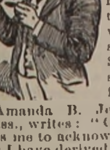

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All that is good is right.

Mediumship externalizes character.

Hope is often a cause upon us indicating that which is coming.

Battling against temptation is often the best cure for chronic diseases.

Be not conventional but natural. It is the only true originality. Imitating is not offering anything new.

One good way to keep well, or at least to conquer disease to a large extent, is to have no time to be sick.

Out of every fifty punishments of children, forty-nine are unjust, and all are too severe.—Pomeroy's Advance Thought.

People mostly want psychometric readings for the comforting influence they give rather than for the information they contain.

He who has a passion and overcomes it is strong. He who has no passions has nothing to boast about, and therefore has no right to condemn those who are too weak to overcome them.

The way a great many business people get more than their regular price for an article, says Schnorpske, is to add a quarter to the original retail price, and mark the goods "reduced one half."

Discontent is often indicative of and often precedes the birth of a new spiritual qualification in man—the same causing inquietude because it cannot manifest or give itself an airing, as it were.

First the thought, then the act, and then the passion. By resisting the latter and repelling the former as it arises in the soul, we finally reach the much desired state, freedom from the control of animalism.

If spirits did not constantly keep some people in hot water, they would either fall in apathy or study how to find fault with somebody else. A constant driving is needed for some to aid them in their spiritual development.

Do not expect perfection in a mortal being. If they only have some good qualities by which they are progressing spiritually, overlook trifles. By censuring them for little errors they might neglect more important work and retrograde instead of advancing. Let well enough alone.

The more selfish a man was in this life the greater ought to be his funeral obsequies; for such need all the human magnetism possible to brace him up at first, while the good man is enabled to stand on his own vitality—selfishness making the spirit weak, and love making it strong.

One of Napoleon Bonaparte's great peculiarities was to keep away from public gaze, and with-hold his name as much as possible from the public. But his work spoke so forcibly for him, that in spite of his seclusiveness he was one of the most popular men from the very beginning to the end of his career that ever lived.

Secular papers copy our free thought editorials without giving credit. Liberal papers, with which we exchange, copy from the secular papers and give such the credit for them. What is the matter—do they sound better after seeing them in a secular paper? Or have secular papers no scruples about robbing Spiritualist papers of their thunder.

Individuals as leaders are not as successful as of yore because people are more individualized themselves to-day and consequently more independent in their mode of thinking. It takes a powerful man to reach beyond a limited number of other minds now-a-days, and such are comparatively few. Organization will depend largely on this. The comparatively few who can control the majority of minds will have to accomplish it—one representing many in heart and soul; not according to intellectual ability. In moral matters the masses act more by favoritism than by intellectual worth; for the former are the intuitive, and intuition governs where intellectuality fails.

Sympathy is not always what it is "cracked up" to be. A good old silver dollar often goes much farther in this age of dollars and cents—and especially when making out a pay-roll for the benefit of hard working mechanics and other employees.

Speak no unkind words to those you love. A moment of regret with its painful reflections will manifest itself sometime in the future. And oh, how sad the thought to find that we cannot recall them or soothe the wound we may have caused at the time.

By a little forethought many mistakes would be prevented, and by a little discernment or spiritual penetration how and where to prevent them and even what the result would have been had they not been prevented. In other words we see in advance where we are going to make fools of ourselves, instead of seeing it after the event.

Might as well demand from a miner to prove the claims of Astronomy true by his method of mining as to expect modern scientists to sanction the claim of Spiritualism through their means of investigation. And when demanding from them to investigate we are on the offensive and must naturally extend to them the privilege of the mode of investigating. Let them come to us, and it will be for us to make conditions Under these circumstances we may look for recognition—otherwise not.

There need be no degree of sensitiveness exercised in acknowledging that we have selfishness to overcome. It is only when we exercise that selfishness to bleed our fellow men; to have ourselves served by them; to abuse our trusts; to take advantage of weaker ones, etc, that we need be ashamed of it. In other words, when we permit it to govern our spiritual natures. The most charitable may have inherent selfishnnss to overcome, but unless it is exercised, we do not see it, thus giving them credit for being freed from it.

If every one could intuitively realize what the law of nature meant they would fear to ask favors from one another. Instead of having others serve us, we would would want to serve; instead of taking we would want to give; instead of fault-finding we would be naturally sympathetic and charitable; instead of being selfish or hateful, we would feel happy in being benevolent, kind-hearted, generous, humane, etc., and not only would abhor these evils as degrading to the spirit, but would dread the very idea of acting in conjunction with them and thus have heaven frowning on us, figuratively speaking, for the time being.

Spirits often leave their mediums under the impression that they are a little beyond the average in spiritual development—both as mediums and mortals—in order to keep up their courage in life's battle and add a little fire to their ambition for a further reaching out after the spiritual. The most unfortunate often need the most encouragement in this respect to keep them from sinking beneath the trials of life and materialistic influences, and thus may feel a little elated at times in consequence. But we should overlook this, knowing what we do know, and especially if we know they mean well and are striving for something higher than the material.

With good health man could be happy anywhere. The spirit is as much subject to ill health as the body is. Selfishness is a passion of the former, and where this exists the body will feel the effects in being dragged down to earthly influences and made susceptible to coughs, colds, catarrhs and other external diseases of the physical body, thus ailing constantly without having even an indication of chronic or internal troubles; as liver or kidney complaints, etc. Thus a healthy spirit produces a healthy body or keeps the body from becoming diseased, and in this respect health constitutes happiness. A man in good health can be therefore happy anywhere, for when spiritually healthy or pure he accords with the spiritual of nature, or where love predominates, this constituting happiness in itself.

ONE CENT POSTAGE.

In a Saratoga interview, sometime since Mr. Wanamaker expressed himself on the one cent postage idea in the following terms: "My desire is to have finally a one cent rate for half ounce letters at the present rate of two cents. If the rich want to use heavy cream-laid paper and heavy seals, let them do it, and pay for the unnecessary weight. But I would have it arranged so that the poor man can send a letter for a cent."

This is a much needed reform and we hope to see it put into operation just as soon as possible, even though letters should be limited to half an ounce in weight for this rate. Business houses would reap the greater part of the benefit, for they not only do the most letter writing, but their letters seldom exceed half an ounce in weight, and thus would prove a great saving to many smaller business concerns whose bills, monthly statements, etc., are mostly sent out by mail under first-class postage rates. Every dollar saved to such benefits the poor in an indirect manner.

Your life is what you make it.

The best philosophy — a contented mind.

HAVE SPIRITUAL AND PHYSICAL SIGHT ANY RELATIONSHIP.

Shortsightedness, spiritually considered, is due to an inactive soul or love condition (selfishness or hatred); while physically considered, it is due to an inactive state of the functions of sight to operate in accord with solar light. But strange to relate, both shun daylight—not casting any reflection on the latter though. If the material is a reflex of the spiritual, is it possible that those born so may have some inherited soul evil or discord, or an inactive love condition that causes physical shortsightedness? Is there a connection between the two? We know that a man can become temporarily physically blinded by passion or hatred. Then why should it not effect the sight permanently if born with this evil? Can examples be cited to substantiate this theory? Are there more nearsighted ones among the calm and deliberate individuals than among the captious, irritable and fault finding—all manifestations of selfishness? Does love aid physical sight as it aids soul sight—intuition? Or is the physical body an entity distinct from the spirit and not affected by its passions. We know that selfish people are more subject to contagious diseases than good samaritans (nurses for the sick) are, then why not to other physical defects? If love constitutes activity and selfishness inactivity, why may not there be a fundamental truth in this thought? Who will reason on it and write a chapter—excepting, of course, strictly physical causes as old age, accidents and abuse by overwork.

HOBSON'S CHOICE.

"Enquirer" of Milwaukee, requests us to state through the columns of THE BETTER WAY "What relation does Spiritualism bear to Theosophy?"

We don't know that it bears any in the absolute sense of relationship. As a relative of Spiritualism it would necessarily belong to the same, and yet it may be defined as a spiritual or moral philosophy entirely separate and distinct from Spiritualism and having not the slightest resemblance to the same. Again it has been regarded as an outcome of Spiritualism. If the latter, it bears the same relationship that a son does to his father without having any resemblance physically, mentally or morally. In its higher aims it may be regarded as a part of Spiritualism, if it be true, that Spiritualism is the highest religious law that has ever been given to mankind on this planet. The highest always governs that which is below it, and a cause can only govern its own effect. If Spiritualism governs Theosophy, the latter belongs to it—is a near relative, even if somewhat estranged from it by its individuality or strictly asserted independence. But as a universal philosophy or science Spiritualism embraces all that is good or will tend to make mankind happy. And those who like a little Theosophy in their Spiritualism, whether as a study in connection with it, or distinct from it, would not find themselves very far out of the way on the road to truth and happiness, for Theosophy claims one grand tenet which Spiritualism also has, and this is self-development. Progressive Spiritualists, and especially mediums know that without it, there is no true spiritual progress possible, and whether they practice it as Spiritualists or as Theasophists will amount to identically the same thing in the end. On the whole all moral teachings bear relationship to each other, whether taken from the lowest or highest form of religion the world ever possessed. And such is the relation that Spiritualism bears to Theosophy.

NO RECANTING HERE.

It appears that notwithstanding all the so called exposures, Spiritualism, that great, overpowering delusion, goes marching on, numbering its converts by millions, not of the ignoront, but of the educated. And so it will be till the churches, instead of teaching the immortality of the soul and its continued consciousness in death, accept and teach the Bible doctrines that "the dead know not anything," and that the spirits which appear are "the spirits of devils." But this the popular churches will never do; consequently Spiritualism will grow until it gathers within its foul embrace all who receive not the truth of God in the love of it.—Signs of the Times.

This good but uninformed paper at least begins its effusion with a truth in calling exposures "so-called." There exists no exposure in the sense that many are wont to view it. The fraudulent is simply not Spiritualism and does not concern us any further than to expose the frauds and warn the public against them—by which we mean actual non mediums who simulate spiritual manifestations; not genuine mediums who are made to attract fraudulent spirits by fraud-hunting sitters, and in the midst of a seance are interrupted and in a yet half unconscious state are compelled to sign documents which are later held up as false evidence against them. The genuine is exposed every day to honest investigators, who, upon discovering that Spiritualism is *not* a delusion, become converts to it, and thus the cause goes marching on—and principally due to the fact that the church does *not prove* the immortality of the soul, while Spiritualism *does* through its phenomena. Consequently Spiritualism will grow until it gathers in its *comforting* embrace all who are receptive to truth—including the writer of the above clipping if he does not consider that unworthy of learning which he does not already know. If Spiritualism was a delusion, it would have been exploded long ago, but as every convert *knows* it to be true, he can no more refute it than to deny his own existence.

PRESENT COMPANY EXCEPTED.

One of our advertisers took exception from something we recently said in an editorial. We are sorry that such should be the case, for it is generally supposed that present company is excepted, and our advertisers are our company. Besides this, no one ever thinks of wearing a cap that does not fit him. We never do. Should we say anything again though that may cause a little discomfort, we hope our friends will overlook it, for we don't mean them; it is the other fellows we are going for. When we say for example that we regard the advertising of a man's physiognomy a piece of human weakness—a manifestation of self-love—present company is always excepted. Or when we show a dislike for boasting, calling a medium "the most wonderful instrument in God's universe, and giving tests most marvellous", we are merely hinting that the facts will praise the medium more than the adjectives. State these simply and your instruments will rise in the estimation of the reader according to their worth or marvellousness. There is nothing wonderful about a medium, except he or she possesses an individual talent acquired by hard work, practice and study, as the art of teaching music, mathematics and mechanism. Mediumship is a condition inborn and the possessor may turn out a totally worthless person morally considered. The medium or sensitive who overcomes temptation and earns an honorable title may be regarded with some wonder or admiration. Otherwise the wonder lies in the spirit manifestations that come through such an instrument. State these and your correspondence will be interesting to the reader—not only to yourself and the medium you have been psychologized into lauding to the seventh heaven. We do not object to giving the devil his due, much less mediums; but too much lauding is detrimental to them, for it makes a reader nauseous to see a medium continually puffed up and finally they will read nothing more in which certain names appear. It makes them tired, as it were, seeing repetitions. Except it is your desire to kill the mediums popularity, then there is no better way than to let the name be shoved under peoples' noses until they are not only tired, but sick of seeing it—present company here too, of course, excepted.

Such and other things, must be said at one time or another, and as long as these evils are permitted to grow unimpeded, we will be the laughing stock of the materialistic—or as they call themselves—the practical world. So let us be practical, dropping all sentimentality and humbuggery. Mediums are not circus riders to be called the "marvellous," the "wondrous," the "astounding," the "amazing," etc. They are preachers and teachers, to be treated with the same reverence that such are. If Mr. So-and-So, has delivered a lecture, tell us what he said, not how he delivered it, as if speaking of an equestrian how he jumped the rope. If Mrs. So-and-So, has given tests, state what they are, not that they caused open-eyed amazement. Readers and investigators are not convinced by such news matters. The writer may be satisfied that they are all right, but it contains nothing for the former. In writing up a materializing seance two-thirds of the description is frequently devoted to the medium; their own and others peoples' opinion of the medium, thus throwing a doubt on the whole matter before beginning to tell what manifestations took place. Facts without comment have the strongest foundation for aiding the cause. And facts stated in regard to cures, medicines, books, physicians, healers, or anything else, speak for themselves and never fail to give full credit to the creator or to the one through whom they occur. The work praises its master. Present company, if you please, excepted.

"ORTHODOX" SCHOOLING.

As we lose the power of memorizing things mechanically we retain thoughts without regard to their original expression, and also create in proportion as the former becomes burdensome. Thus the distaste of progressive minded children to the present school system of routined and mechanical study. What they want are thoughts, to be learned and expressed according to their liking—not parrot-like according to the phraseology of long winded school books. Many children have been discouraged in their efforts to obtain knowledge by censure and disapproval in not being able to centre their minds on their lessons in a mechanical way. If considerate, many teachers would have discovered that some of the apparently dull scholars knew more about their lessons after school than the favorite ones knew about them at the moment of repeating them verbally. The cases are self-evident. The first are thinkers and cannot learn by dictation or as animals are trained; the latter are younger souls who are having thoughts implanted in them by the means of mechanical teaching. Here the line should be drawn, and establish schools or classes in the schools where both can obtain their just tuition. The first must not be crammed with that which they cannot comprehend; must not have their brain weakened by unnecessary studies; and must not be confounded with mythology or classics when their turn of mind is mechanical or mathematical; while the natural geniuses and self-thinking scholars should be given a more intuitive training—leaving it to them to choose their studies and to recite them as their inclinations prompt. Bad reports will be the result of the latter whenever verbal rehearsals are expected from them; and we know of some of these "dull" scholars to turn out very bright ones after they got away from the tyrannous and mechanical school system. Knowing how to read and write; and being left to themselves, they naturally followed out their intuitive desires, and instead of "missing" their lessons at the hour of rehearsal, they often knew more about them than the author of the book from which their incipient knowledge was gained. Thus the many "self-made" men among the bright lights of this mundane sphere. Only genius can succeed, and the minority of this class can bear discipline in their mental condition. Discipline belongs to moral education—often we are sorry to say, through the agency of a state's prison. The control of one's passions requires discipline. The unfoldment of the soul's highest faculties or virtues requires steadiness and consistency, as honest dealings with our fellow men, veracity of spirit, exactitude, purpose, spiritual growth, name, popularity etc., while too much discipline in mental education stunts mental development, runs the mind into a rut, produces hobbies in one direction and causing it to stumble on the simplest problems in other directions. An educated fool is not an uncommon thing now-a-days; and is all the effect of forced study and an "orthodox" school system.

Let scholars, after they have learned to read and write, and perhaps cipher a little, choose their own studies, until teachers are developed who are intuitive or psychometric enough to decide for them. Such is the unspoken appeal of modern school children and the intuitive cry of spiritual or progressive minded parents.

MONEY VS. TITLES.

That many a hopeful life has been blighted by misalliances—worldly or unspiritual marriages—is indisputable, and from which, undoubtedly arose that ominous question "Is Marriage a Failure?"

Yes, in such instances it is—provided such is considered a marriage. We do not regard a business contract between two parties, where money is used to purchase a title, or a title sacrificed for money, a true marriage. Love and not selfishness must be the incentive; love and not pride should be the foundation to stand on. Any tie but love will relax. Even a wild, sentimental or imaginary youthful fancy (often called love) is preferable and more lasting than a cold, calculating business-like affair as recently existed between Prince Murat of Paris and Miss Caldwell of America, but from which the latter luckily escaped through the agency of her American wit and foresight aided by the mettle which characterizes the average American woman.

The prince namely was to have had an annuity of ten thousand dollars from her bank account as pocket money. This did not suit his princely conceit, and when the so-called contract was to be signed he withdrew indignantly on having the figures brought to his view in a business like manner.

Spunky Miss Caldwell did not despair, nor go into hysterics; not even into a little faint. She pluckily gathered up her trappings and departed for her native country, America, where, it is hoped, she will make some worthy American happy by the annuity that would have otherwise been so much waste and lost to American industry

Think of it, how much happiness this ten thousand a year, can do in free America! A fine business, giving half-a-dozen persons employment and feeding and clothing about fifty struggling earth beings. An additional ten thousand every year will give at the end of ten years sixty people employment and keep about five hundred good people from starving. Blessed be the woman who considers this instead of squandering it on a being who is but a prince in name. For what is a prince in the hereafter except he has honor, morality or purity to uphold him. Nothing. A beggar indeed. Good work for the benefit of our fellow men though, earns a princely title which will be acknowledged in the hereafter, and we hope Miss Caldwell will act on the suggestion; for then she will be a princess indeed and wear a coronet whose gems will shine forth with a lustre that never fades. For love is eternal!

ANOTHER NEW BOOK.

Messrs. Chas. Kerr & Co., of 175 Dearborn Street, Chicago, Ill., have in press a new book entiled, "From Over the Border," by Benj. G. Smith. "It is said to be a book of prophecies and fancies concerning the life to come," but we will give our individual opinion upon receiving a copy for review.

Scientific reasoning pleases sensuously and intellectually. Philosophic reasoning gratifies the emotions and our religious or spiritual nature. The study of man's physical or animal nature through the aid of sensitiveness or psychometry may be placed in the category of the former, while a study of his character, morally and spiritually, through the aid of intuition and inspiration, may be classed among the latter.

The Salvation Army in London got 436,500 names to a petition praying that liquor saloons there might be closed on Sunday. The Church of England declares it can get one million signatures in London protesting against this interfering with the privileges and profits of saloon keepers, and there the matter rests.

Written for The Better Way.

SUMMERLAND.

ALBERT MORTON.

The climatic and other advantages of Summerland are not exaggerated in the advertisement in this paper; on the contrary, it fails to "do the subject justice."

Ex-Gov. Fenton, of New York, says of Santa Barbara: "It would hardly be poetic extravagance to say it is a fairy-like scene of land and sky, as inviting as this good earth can well be, with the fruits and flowers of a perpetual summer. * * * Its fascinations, especially as a health resort, it is not easy to overstate. * * From my own observation in Florida, in Texas, the south of France and the world-renowned Italy, I can say, this climate at least excels them all."

The veteran spiritual writer and lecturer, Warren Chase, was formerly editor of the Santa Barbara Independent, and testified to the desirability of the location in an editorial on Saturday, Nov. 22, 1879, in which he said:

"South and east of Gaviota Pass and the Coast Range lies Santa Barbara proper with the city * * * a more beautiful location for a city of twenty or fifty thousand inhabitants can be scarcely be found anywhere. Its only defect is a sufficient quantity of agricultural lands in the vicinity of the city; what there are of these lands lie up and down the coast and are unsurpassed in richness and beauty, including Goleta, Montecito and Carpinteria, all of which are within 15 miles of the city.

* * * * *

"After many years of travel, we selected it for the few remaining years of a long life nearly worn out, and have become more and more attached to it since our stay in the dull but delightful city of Santa Barbara. In no place that we know of can a family live cheaper and live as well as in this place; and for this we recommend it to those seeking homes for health and comfort."

Land at Riverside, of which place the veteran Spiritualist, Dr. J. P. Greves, was one of the founders, pays a large interest on a valuation of from $1000 to $2000 per acre, and the natural advantages of the location are far inferior to those of the Montecito and Carpinteria valleys, which are partly included, on either side, in the Ortega Rancho, of which Summeland is a portion.

A "Floridian," writing to the Jacksonville (Fla.) Metropolis, from Santa Barbara, Sept. 3rd, 1889, speaks in the highest terms of the Carpinteria valley. He says. "There are 1500 acres of lima beans around the liltle town of Carpinteria. The average yield is a ton per acre and the usual price is from $60 to $75 per ton. * * Among some of the walnut groves I visited is that of G. E. Thurmond, the superintendent of schools in Santa Barbara County. His grove is small, only covering four acres, and from this his sales amounted to $1 050 last year. * * In one part of the town is a mission grapevine which without doubt is the largest grapevine on this continent. The annual yield of this vine is from 8000 to 10,000 pounds. * * Z. W. Lescher has three-quarter acres of alfalfa, from which without one drop of water, except the rains, was cut last year sixteen tons of hay per acre, it being cut eight times—two tons to a cutting—and all sold at $10 per ton."

This is the evidence of a resident of a state which is a rival of California, and shows what can be done in the cultivation of small tracts of land. In land planted to fruits, crops can be raised between the rows which will afford an income until the trees are in bearing condition. The soil of the Ortega Rancho is the same as described, and will produce all varieties of temperate and semi-tropical fruits and flowers. The proprietors will sell, or lease, this land in tracts of from five or ten acres each, and the cultivators can realize larger incomes from these tracts than from large farms east, and at a much smaller expenditure of time and labor, and under the most favorable climatic conditions. This is one answer to the question, "What can be done to make a living?"

Population and thrift make employment, and as much of the wood, leather and other material is shipped from California which is consumed in the manufacturing establishments of Boston and New York—where water privileges, coal and iron mines and forests do not exist, it is only necessary for enterprising business people to utilize the raw materials near at hand instead of sending them across the continent to be manufactured and returned. In this event the brain food raised in the Carpinteria valley will be consumed by the workers at Summerland and vicinity, and the Hub will have to forage elsewhere for it's beans.

A postoffice is established and will soon be ready for the transaction of business at Summerland, and a library building, estimated to cost $2,000, (of which amount over $900 has been subscribed by residents of Santa Barbara,) is now being erected on lots donated by Mr. Williams. Contributions of books, or money, from non-resident lot owners and friends can be sent to Mr. Williams and will be thankfully acknowledged by Mrs. O. K. Smith, Secretary.

It is the desire of the spirit friends and their earthly co-workers to make at Summerland a grand centre of comfortable homes, where spiritual unfoldment and the pursuit of psychic studies can be enjoyed under highly favorable conditions.

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—Two Worlds.

CORRESPONDENCE

Buffalo, N. Y.

Mrs. Carrie E. S. Twing is speaking to good houses in Buffalo, N. Y. She is engaged here for the month of November and a portion of December, 1889. We like her well.

DENNIS.

Topeka, Ks.

Mrs. S. R. Stevens closed a successful engagement last Sunday with the Religio-Harmonial Society, and leaves November 11th for San Bernadino, Cal., where she will stop a short time, going thence to Los Angeles, Santa Barbara and to her old home in San Francisco.

The Religio Harmonial Society closed their meetings for a few weeks, but will resume them soon in a new hall; which is being fitted up for it.

Mrs. Ada Foye is lecturing Sundays in Music Hall and giving sittings during the week at her rooms, and having good success.

November 7. F. P. BAKER.

Haverhill, Mass.

Unity Hall Society greeted in good numbers, despite the heavy fall of rain, Mrs. Hattie C. Mason, of Boston, it being her first appearance on the rostrum since a serious illness.

Mrs. Mason is a trance, test, speaker, vocalist and improvisatrice, exercising each gift pleasingly. "Sunshine," the Indian control, being of a joyous nature, is rightly named, making harmony between all, as well as giving tests and communicating clearly.

Mrs. Celia M. Nickerson, of New Bedford, Mass., is expected to speak for us November 11th and 17th. Fraternally, WIN.

Nov. 4th, '89.

Worcester, Mass.

My absence has been the cause of my silence for the past few weeks, though since the resuming of our meetings, beginning Oct. 6th, every Sunday but one has been stormy, preventing many from attending that would have been glad to, but to day and last Sunday we have our agreeable and genial friend, Mrs. Juliette Yeaw, of Leominster, Mass., who has many warm-hearted friends. Next Sunday she lectures in Greenfield, Mass., and is engaged with the exception of three Sundays until the close of July. Mr. E. W. Emerson will be with us November 17th and 24th. Our Ladies' Aid Society is alive to their duty. C. R. BENNETT.

Nov. 10, '89.

Muncie, Ind.

Mr. J. E. Crossfield writes that Chas. E. Winans, materializing medium, gave him with fourteen others present, a seance under strictly test conditions. Twenty-six forms presented themselves, and many, after being recognized, materialized in view of the circle. On another occasion twenty-two persons were present and about fifty spirits materialized, among them his oldest and youngest daughters, the latter sitting on his lap and caressed him.

The test conditions were that the medium was sewed to an arm chair, his feet made bare and placed into a pan of flour, his hands filled with oat meal, so as to make it impossible to walk about without leaving tracks, should be personate a spirit as it is often the case in transfiguration, though unknown to the medium proving that all spirits on this occasion were independent the medium.

Wheeling, W. Va.

The only thing notable that has occured since our last is the departure of H. J. Field for Michigan, where he goes to attend to some private business and lecture for the balance *of the month.* He is engaged by the Scientific Spiritual Society of Cleveland, O., for December, and while his many friends and acquaintances greatly regret his departure feel the Scientific Society is to be congratulated upon securing his services as he has improved wonderfully while here, and we feel assured will give great satisfaction wherever he may be engaged.

There is no one engaged to fill the vacancy, and the fact that the friends of the cause have not met with a liberal spirit on the part of the public precludes the possibility of any further engagements.

C. E. ERWIN.

The First Society of Spiritualists of New York City.

Mr. J. Clegg Wright spoke in the morning to a large and intelligent audience on the subject of "The transmutation and transmutability of the human will and motive in their ascent." The lecture was very fine, intensely interesting and logical.

There is no better evidence of the practical purposes and extensive growth of Spiritualism in this city than is furnished at the afternoon meetings of this society. Every Sunday there is an increased attendance of apparently interested audiences. No matter by what honorable means the ranks of Spiritualism are increased, all honor is due to those who boldly stand before unreasonable public criticism and heroically bear the brunt of unjust odium. However all this may be, the fact is established beyond the peradventure of doubt, that in New York City our grand cause is booming, and a decided swelling in our members is the result.

Mrs. M. E. Williams opened the afternoon meeting with remarks on Spiritualism and the good it has done, is doing and will in the future continue to do. She explained the reasons why there is no necessity for organization among Spiritualists. They stand, she said, on a platform as broad as this earthly domain, and it would be ridiculous to tie them down to a single plank platform. Now-a-days you will scarcely meet a business man or woman with any amount of intellect that is not amenable to conviction of truths which are preached on the spiritualistic rostrum. It is natural that they should listen to us with misgiving, but eventually they give way to the indubitable and overpowering arguments which we assume.

In the evening Mr. J. Clegg Wright discoursed upon the subject, "Looking Backward," given by the audience. The following explanation accompanied the question:

In the book bearing the above title, a condition of things is portrayed where there is neither poverty nor crime, where all work for the common good and all earn by their labor not only the necessaries but the luxuries of life. The scheme as reasoned out in the book seems reasonable and practicable, but the difficulty appears how to reach such a state of affairs from our present condition. Will you kindly give us your views on this point?

In remarks previous to his evening discourse, Mr. Wright said that good mediums are in demand, which is increasing day by day. Spiritualism, when it first strikes the orthodox mind, completely turns it over and amazes it. Spiritualism is a great factor in the march of human progress, and the man who to-day says, "I think as my father did," is an antediluvian. In answer to a question put his control with regard to mediumship, the instrument was used to say that ignorant mediumship cannot prevail, and that intellectual mediumship must predominate. "Socialism" was the theme analyzed by Mr. Wright's control, and which will be published at some future time in the columns of THE BETTER WAY.

Fraternally, PATTERSON.

If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

St. Paul, Minn.

There was a large attendance last evening at the Wacouta street Chapel, the occasion being a spiritual baptismal service of the St. Paul Spiritual Alliance, presided over by Bishop Beals, of Oakland, Cal. Several prominent local Spiritualists occupied positions on the platform, among the audience, which was chiefly composed of people curious to witness the performance of a unique ceremony, were discernable many of avowed spiritualistic belief. The church was ornamented with flowers and evergreens, and upon the platform reposed banks of roses, pyramids of cut flowers placed there by the true believers of the congregation.

In explanation of the spiritualistic ceremony of baptism, the lecturer reminded his hearers that among the ancients it was the custom to take the child to a temple and there consecrate it to the Lord. It was a ceremony incident to the time at which the belief existed that every child born was attended from its birth by an invisible agency and guardian spirit. In Spiritualism, therefore, every child was guarded by an attendant spirit. In future years that spirit would give to the child character and position. The mother represented the ideal Madonna and there could be no more lofty, no more uplifting symbol of the affection of the mother, the purity and holiness of the office of maternity. The actual ceremony of baptism is a brief one, and the service—there is none prescribed—is whatever the inspiration of the official dictates. The lady called upon last evening to personate for the nonce the Madonna and infant son was Mrs. J. E. McBain. The infant was arrayed in robes of the orthodox white, and cried feebly as the mother stood up before the lecturer and announced that the child was to be called "Sunbeam." The picturesque feature of the ceremony is the encircling of mother and child with a wreath of smilax and roses as symbolical of inseparable spiritual union.

The ceremony was concluded with an earnest prayer for the future welfare of the infant, now consecrated to the cause of Spiritualism, in the name of the father, mother, God and truth.—Globe.

Troy, N. Y.

Your paper comes to us each week filled with the good things which go to make up some of the spiritual food for hungry-hearted humanity, and yet we hear on every side what has Spiritualism done; what is it doing? Could they be induced to cast their eyes over the pages of your paper methinks they would not fail to catch some word which would fire their wandering gaze and receive a thought which would trouble the "still waters of their olden belief." Think—yes, that is what we want all men and women to do. It is only they who pay some one to do their thinking and tacitly accept the words who asks what does Spiritualism amount to. We are trying to reach such beings.

We have with us during this month of November Prof. J. W. Kenyon, of Worcester, Mass., and all who have heard him know how deeply earnest and searching the thoughts and questions penetrated into the cause of things, and how truly grand the unfoldment of thought which replies to the query. Last evening the subject of his discourse was "The origin of life." It is needless to say all were highly instructed and well pleased. A rendering of explanations regarding first principles as well as mortal lips can voice spiritual thought. We are truly thankful for the privilege of having this gifted medium with us. At the request of the audience Prof. Kenyon gave a phrenological reading of a gentleman selected from the listeners, a man of marked peculiarities and habits, an entire stranger to the speaker, and he, according to the individual's own admission, read him better than he could or would have known himself.

During September we had Professor Rich, of Boston and the good work begun by him at the first month we hope will be continued and at some future time welcome him to our platform again. Professor Rich, with some of his friends, who have formed a dramatic club at Albany, gave two very pleasing and successful entertainments at our hall, and we expect some more ere the winter months are passed.

Our meetings are held every Sunday evening, and when we do not feel able to employ the prominent speakers of the day, have our own meetings and "keep alive." We have Mrs. Nellie J. T. Brigham one evening each month, and the beautiful truths of Spiritualism, given through inspiration, help us to rise above the trials of the hour and look beyond for happier days.

MRS TILLIE REYNOLDS.

Indianapolis, Ind.

Mansur Hall was packed last night with Spiritualists and non-believers to listen to a lecture or sermon—whichever it might be called—delivered by Miss Emma J. Nickerson, of Boston. After the choir had sung the hymn, 'Life, Beautiful Life," Miss Nickerson spoke for about three quarters of an hour. Her exposition of the Spiritualist's belief and duties incumbent upon him was a grand effort. The audience listened with rapt attention while she spoke as follows in effect: "It has been asked what are the proofs of Spiritualism in advance of theology? History, reaching back into the dim past, records some wonderful victories and some crushing defeats. As we advance along the ages we see growing out from the primal belief new ones which demand of us attention.

"We see new departures of belief during our own life—the belief that a spiritual essence permeates all matter. We see the patient investigator seeking through all things for the truth, and having found that truth considering it a paramount object and idea of life. As we look down the past we see in all ages of time the efforts of men to free themselves from the hindering weights and clogs and creeds and superstition. To-day the acme of life has been reached in the truths of Spiritualism. Oppression has always been uppermost, and in fighting to-day for a place in the hearts of men, for Spiritualism, we are only fighting the battles fought by our forefathers years ago. To-day, in the nineteenth century, with all its improvements and the blaze of electric lights, let our great truths be laid before the world. We give too little credit to the brain of ancient time. In the list we see a Parker, a Galileo, who worked and thought even when oppression held him in its iron grasp. In prison and in fetters he labored, and on vellum traced out thoughts, which were not given to the world till half a century had rolled over his grave.

"Our lexicographers of to-day define a spirit as dead or departed. That is wrong. A spirit never dies. It lives and acts long after it has left the body in transition to another life. Life without a beginning would be hard to comprehend, but life without an ending harder still.

"To day Spiritualism is taught everywhere. The churches are honeycombed with it. But we look not to the Christ of 1800 years ago, although we appreciate his mission. For life lives ever onward, in its orbit, ever growing, ever expanding, and no dead-head enters heaven. Each must work his way. An hour's repentance scarce undoes a life of evil. He who feels good stir within his heart, should cultivate the good. It is the God-hood, and by it we work our ransom. Spiritualism proves to you what all other churches have promised—loving intercourse with our departed. Osiris is to Isis ever true, and loves the motive power of every world. Those who have passed away to-day stand by you; watch your actions; reason from cause to effect, and knowing all the laws of heredity which hamper you, mourn for your failures. The voices for the centuries gone are crying to you to be up and doing, and the great unborn future beckons us to labor."

Dr. Arnaup then made a few remarks. Coronation was sung, and the meeting dismissed till to-morrow evening.—X.

Caborn, Ind.

I am more than glad to have the occasion to report to you some good spiritual news. Mrs. S. Seery of your city last Evansville, Ind., giving trumpet and independent slate writing seances, consequently making converts to Spiritualism by the score. I have attended several seances since her arrival, accompanied by skeptics each time, and I am sure none who are able to account for the intelligence which came through the trumpet, independent of any mortal, by any hypothesis except that it is the spirits of the so-called dead. I also had the pleasure of attending a seance engaged by myself for my own relatives, consisting of mother, sister, brothers, uncle and some German friends. Language is inadequate to express the happy reunion we experienced with our near and dear friends from the Ever-green Shore. There came at least twelve or thirteen spirits, and every one was recognized and greeted with much joy by all of the sitters. I have been a believer in the philosophy of Modern Spiritualism for several years previous to experiencing such phenomena as trumpet speaking and independent slate writing. I thought I was a strong Spiritualist then; but now as I have had the tests I feel warranted in saying that I have positive knowledge of a continued life—that so-called death is only the opening to a much more glorious life.

Some of my relatives, however, had not had any such evidences as they got at the seance I am just writing about; others of my friends had witnessed phenomenal things in Spiritualism, such as materialization, transfiguration and personation, through the mediumship of Mr. Winans, of Edinburg, Ind., But was proned to believe it jugglery. I am in hope some one developed in mediumship equal to Mrs. Seery will locate at Evansville. I am certain a medium of that phase could do well. Organization of a spiritual society is much needed here. If those who know Spiritualism to be true would contribute a small amount we could have lectures, Psychometric readings, etc., which I think most of those who may attend would appreciate. Hoping Mrs. Seery will not make this her last visit to this vicinity I close. Yours Fraternally,

JOSEPH W. RUMINER.

Galveston, Tex.

Mrs Kates and self duly arrived here after a pleasant ride through a wonderful country, where grows the cotton, the palm and the mistletoe.

Our partings at St. Louis were full of joyful sadness. The spiritual comfort given us through the medial agency of Mrs. Lockwood, a basket of fruit, good-bye songs by the excellent choir and a hearty request to "come again," all cheered and consoled us for the loss of home and the discomforts of itinerating. Truly shall we look forward to our return to St. Louis next May. If it is a smoky city we can find good spiritual breaths there.

We are agitating a Missouri State convention of Spiritualists, to be held at St. Louis during May next. There is good prospects for the meeting to be held. Numerous promises of attendance by persons throughout the State are already made.

We held two meetings at Piedmont, Mo., by the help of Dr. S. A. Bates. They were pioneer efforts in that community, and will doubtless be of some help to our friend in strengthening his efforts.

We next stopped at Arkadelphia, Ark., where we had a large audience. Bro. M. Y. Thompson seems to have assumed the fallen mantles from the shoulders of some that have gone higher, and who had borne in that Baptist community the banner of spiritual truth. Dr. J. D. Adams and his good wife entertained us with generous hospitality. They are overflowing with reports of spirit power that has occurred at their home, and promises of great things in the future.

We have had a good commencement of our labor in Galveston. Rains have interfered somewhat, but our audiences have been quite large. There appears to me a number of Spiritualists here who are earnest and of that class in the social scale who will doubtless see that the cause is publicly maintained in a manner to give it force and prominence. We fail to find two friends here who had often invited our presence, viz: Mrs. Talbot and Mrs. Randall; they have been called to spirit life, and are of course yet laboring for the truth. We hear good reports of slate writing mediumship of Mrs. Fink. If possible to get a sitting with her we hope to have a report of interest to make.

We will spend December and January in the Sunny South, and then to home for a rest; then westward ho! will be our cry for the summer and winter of 1890 and 1891. Our time is engaged until August, 1890, when we will accept calls in Colorado, and thence we hope our spirit friends will finally agree to let us go to the Pacific coast. We are also full of longing to know when we will be allowed to have our own home and stop this incessant itinerating.

But, if the local work continues to advance and the cities and towns of this land of freedom shall continue to urge our visits, we very much fear that our life forces will continue to ebb and flow with the varied tides of the many climates and conditions of mind wherewith we must come in contact.

Fraternally, G. W. KATES.
Galveston, Texas.

Indianapolis, Ind.

I regretted not being able to be present at the first lecture delivered by Miss Nickerson last Sunday morning at our hall, but circumstances would not permit. In the evening, however, I was on hand and enjoyed her second discourse, the theme of which was, "What are the proofs of Spiritualism in advance of theology?"

The morning's exercises were opened by the choir singing, "The Morning Light is Breaking." After which, Miss Nickerson read a selection and offered an invocation which was most beautiful.

The subjects for her discourse, which came from the audience, were, "What are the true teachings of the Nazarine?" and "Does Spiritualism recognize the orthodox God or Devil from the same standpoint?"

The lecture commenced by portraying the character and works of Jesus and other good and noble characters of the past, and said that the great work is going on now as then, only that its progress was more apparent. "Spiritualism," said the lecturer, "came to build up, and not to tear down, and the time will come, and is not far off, when the ministers of the orthodox churches will be compelled to discourse spiritual truths from a Spiritualistic point of view.

Miss Nickerson will commence a course of lectures on "Spiritual Development" next Wednesday afternoon. She will have undoubtedly a good class in this important work.

Miss N. is making her temporary home at Bro. John Human and his dear wife's, where harmony and peace always reigns. Bro. H. is one of those genial men who loves sociality, and being mediumistic himself, is able to sympathize with sensitives whenever and wherever he comes in contact with them.

Many of our learned and cultivated citizens have called on Miss N. and speak of her in the highest terms.

Permit me to say a word concerning our choir, which merits our appreciation. As I stated once before, our class, which is in charge of Sister Thomas Barnett has not only increased in number, but has made such progress as to be greatly appreciated by all who listened to the selection rendered; but it takes valuable time and a great deal of patience to keep up such harmonious organization.

As to our association, when we started we were small and had small audiences and a big hall, but at present a complete change has taken place. Our hall is rather small and our numbers in membership and audience are larger and constantly growing. Before Miss Nickerson leaves us she will undoubtedly deliver one lecture at Tomlinson Hall, the largest in the city and State. Fraternally yours,

M. J. VIEIRA.

St. Louis, Mo.

On Sunday, October 27th, Bro. G. W. Kates and wife closed a successful engagement at Garrison Hall, where delighted audiences testified their appreciation of these excellent mediums. After music, beautifully rendered by the choir, Brother Kates opened the afternoon meeting by reading the poem—"The Streets of Baltimore" by spirit Edgar Poe, through the organism of Miss Lizzie Doten. Mrs. Kates being the lecture for this occasion a variety of subjects were presented by the audience from which she selected the following: "What is religion as viewed from the spirit side of life?" "Where did such men as Dante and Milton get their ideas?" "The Society's Future." Mrs. Kate's control treated these subjects in a masterly manner, giving a discourse rich with thought and grand in conception. The speaker did not know if this particular society was meant in the question submitted to her, but the future of all societies depended—not upon spirits, but upon mortals; not upon what circle you move in, your circle and financial status, but upon your own actions, based upon charity and true love for one another. If you depend upon yourselves rather than upon others, do and dare everything for the cause in which you are engaged, success will crown your efforts. "Men like Dante and Milton get their ideas from the spirit side of life, through spirit power and impression, notwithstanding man has always had a good opinion of himself, and taken credit for a great deal that did not belong to him. The blind poet, touched as he was with strange visions and fancies never gave himself credit for his masterpieces. So with Dante. They both felt the inspiration of a higher intelligence—the great intellectual spirit force that does not destroy, but strengthens individuality."

"What is religion as viewed from the spirit side of life?" "When shall we look for true religion in all its beauty and power, whose corner stone is charity? There are three classes; financial religion, fashionable religion and religion that springs from the soul and center of man's being. You have had crimes and bloodshed, the rack, fire and crucifix in the name of religion. * * * Thoughts are things. It is not always the spirit that causes men to do wicked deeds, but the thoughts on the mortal plane. It is not God nor the spirits that wrong, but it is yourselves. Kind thoughts and deeds are the motive power for good. Religion is the essence, that principle that stimulates men and women to noble action, that recognizes everywhere good. My idea of religion is eternal salvation for all. No anger; no force; no restriction; no one to say thou shalt, or thou shalt not. Trust to the good within, the God within. God is religion and religion is God."

After the lecture Mrs. Kates gave some interesting personal experiences, followed by tests, giving the names of many spirit friends present, who were recognized.

In the evening Brother Kates read a poem, on "Life," and took for the subject of his discourse. "What have I, and what have I not been," which was full of interest and instruction. Upon its conclusion Brother Kates made some pertinent remarks, urging upon the society the importance of organization, and suggesting the propriety of calling a State convention of Spiritualists next May, which he believed would result in much good to the society.

Mrs. Kates closed the evening services with satisfactory tests, of which Mrs. Belle Lockwood, one of our own gifted mediums, made an eloquent and beautiful parting address to Brother and Sister Kates on behalf of the society, thanking them for their kind interest and helpful services in our field of labor, to which Mrs. Kates feelingly responded, and with profound regret at their departure we wished them bon voyage and God speed on their journey to the Sunny South.

Fraternally, JESSIE W. LEE, Sec'y.

P. S.—I must not omit to say that Brother Kates spoke some warm words of commendation for THE BETTER WAY, and hoped that the St. Louis Spiritualists would not fail to give their support to that excellent paper.

November 4.

Boston, Mass.

Notwithstanding it was election night in this State and the streets and bulletin boards supposed to have great attractions to many people, the weekly meetings of the Independent Club was well attended.

The meeting opened with a song by Mrs. Huntley, which could not fail to please a much more fastidious audience, and was warmly applauded.

Mrs. L. L. Whitlock made the opening address on the subject of Spiritualism, and was listened to with close attention by a pleased audience.

A piano solo followed by J. W. Stratton, the blind medium, which met with deserved applause.

Mrs. Augusta Hull recited with good effect the poem entitled "No Sect in Heaven."

A piano solo by Mrs. Huntley and a song by Mrs. Wentworth were finely given and elicited marked applause.

Mrs F. K. Rich, under control, made a very pleasing address, after which she gave several fine tests of spirit presence to strangers in the audience, who testified to their correct ness.

Mr. H. P. Talmage read a very fine original poem given through his own mediumship.

Mrs. Lizzie Ewer, of Portsmouth, N. H., made a fine inspirational address, in which she paid a high compliment to the mediumship of Mrs. F. K. Rich. Her address and the manner in which it was given gained the close attention of her audience. W.

November 5.

BRIEFS AND PERSONALS.

Rev. Joseph Cook has been giving a series of lectures in Cincinnati.

Prof. J. B. Kenyon speaks for the First Society of Progressive Spiritualists of Troy, N. Y., during November.

We are informed that Mr. J. R. Francis will soon issue a new spiritual journal in Chicago, entitled "The Progressive Thinker."

J. C. Barnes, who is now delighting Chicago audiences, writes Mr. John Thomas, will go from there to Butler, Mich., at the terminus of his engagement.

H. J. Field speaks in Grand Rapids, Mich., balance of this month and in Cleveland for month of December. Address 190 N. Division street, Grand Rapids.

Prof. G. G. Van Horn has located in Chicago, at 220 West Monroe street. He has opened a regular Sunday evening service at Gleason's Hall, 523 Madison Street, entrance 25 Bishop's Court.

W. D. Scates writes from Union City, Tenn., that a "deep but silent interest" is being manifest in that section in our cause, and that two little girls are the mediums for the intelligences telegraphing them from the other shore.

The American book business of Mr. J. J. Morse, lately supervised by Mr. Kersey, of New-castle-on the Tyne, has been transferred to the former, and business communications must hereafter be addressed to Mr. Morse, 16 Stanley street, Fairfield, Liverpool, Eng.

By a recent act of Congress every Indian over twenty-one years of age receives an allotment of land in severalty and becomes a voter. At the Interior department it is thought that upwards of twenty thousand Indians will be entitled to vote at the next Presidential election.

B. F. POOL, CLINTON, IOWA.

I Have used your Melted Pebble Spectacles, Magnetized Compound for the eyes, and your Magnetised Catarrh Cure, and have received, I think, lasting benefit.

Please send me one bottle of Magnetized Catarrh Cure for my wife.

Very respectfully,
N. M. SMITH, Bauff, Mo.

To Our Readers!

We have made arrangements with the publishers of The Cottage Hearth, Boston, Mass., to offer THE BETTER WAY with their Magazine this year.

The Cottage Hearth

It is a well-known family magazine now in its 15th year, and is a favorite wherever introduced. It has each month Music, Floral and Health Departments, Latest Fancy Work, Sabbath Reading, Domestic Patterns, Approved Receipts, Household Hints, Prize Puzzles for Children.

This Beautifully Illustrated
Monthly Magazine has Among its Numerous
CONTRIBUTORS
Edward Everett Hale, Lucy Larcom, Celia Thaxter, Louise Chandler Moulton, George MacDonald, Augusta Moore, Rose Terry Cooke.

It is a large 31-page, elegantly printed magazine, and has attained a large circulation solely on its merits as a family magazine. Its
PRICE, $1 50 A YEAR,
Is very low for such a desirable home magazine, but we offer to send it a year

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Who will send us $2.50 for a year's subscription to THE BETTER WAY, making $1.50 for The Cottage Hearth and THE BETTER WAY for a full year. For further particulars address The Way Pub. Co., Cincinnati, Ohio.

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PILE REMEDY.—A sovereign remedy in all cases of Blind or Bleeding Piles, external and internal. Cures by relieving constipation and removing the cause. By mail $1.00.

CLIMAX CATARRH CURE.—This preparation permanently cures all forms of Catarrh, Influenza, Colds in the Heads, etc. By mail 50 cents.

WHITE ROSE EYE WATER.—A new discovery for the relief and cure of conjunctivitis; Granulated Lids; weak, sore and inflamed eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optic nerves. No pain, no danger.

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SALVATION SACHETS.—This remedy is used as a specific in Prolapsus, Backache, Ulcerations, Inflammations, Catarrhal Discharges and Female Complaints. A certain relief against irregularities derangements and disease. Price $1.00; sent free.

WILD FIRE LINIMENT.—The best known external anodyne and rubefacient. Immediate relief from pain. As a family liniment it is superior to all others. No household should be without it. Fully guaranteed for man and beast. Price 50 cents per bottle.

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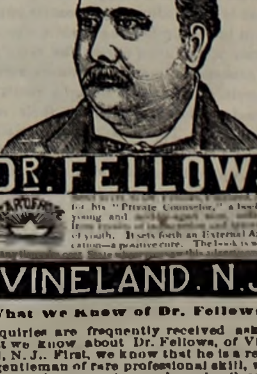
NOTE.—Dr. Stansbury is remarkably successful, and a great specialist in all chronic diseases of body or mind. The doctor is the celebrated independent slate writer and medium for other psychic phenomena. He is a regular, eclectic, magnetic and clairvoyant physician.—ED.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VINELAND, N.J.

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OCCULT TELEGRAPHY AGAIN.

Read the following, which is only one out of hundreds on file in Dr. Rowley's office, 89 Euclid Ave., Cleveland, O., showing the wonderful efficacy of Dr. Wells's treatment through occult telegraphy:

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In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of failing eyesight, I found it to be catarrh and cold in the head. This fact revealed to me the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleanses the nasal passages of catarrhal virus, causes healthy secretions, soothes and allays all inflamation, completely heals sores in the head, restoring the senses of taste, smell and hearing. Tested for 20 years with complete success.

Upon receipt of $1.00 and 5 two-cent stamps, I will send, with full directions, post paid, one bottle of CATARRH CURE.

One pair Melted Pebble Spectacles, $1.10; one pint Eye Wash, 50 cents; one bottle Cure for Catarrh, $1.10, when ordered at one time, all will be sent postage paid, for $2.50.

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This remedy, known as my Magnetized Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For sore throat, swelled tonsils and sore mouth, it gives immediate relief. In cases of scalds, burns, bruises or any inflamations, it may be used with good results. Sufficient compound for one pint, 50 cents. Sent by mail, prepaid, with full directions. For any of the above, address

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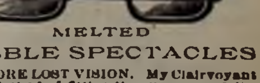

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SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, November 6, 1889.

INVOCATION.

Thou Infinite Father and Mother Nature—We come to thee this morning with our hearts filled with songs of praise and rejoicing and we know that thy ministering angels are ever near us to cheer and aid us. May we as inspirers of the hour ever be true to our trust and may we be enabled to comfort some weary soul on their journey of life. Amen.

ELIJAH ROBINSON.

My home was at Conewango, Cattaraugus County, New York. My wife, Mary L., lives there now and I come this morning in answer to the earnest desire I felt coming from her to me. My wife, I know it was hard for you to give me up, but there was no power on earth could have saved me after that last sinking spell. You have had a hard struggle since then, but I have impressed you for good many times. I am happy over here and shall gladly welcome you when your release comes to you. We all send love.

WILLIAM HALFORD.

You have assigned us a hard task, Robert, never-the-less, we shall endeavor to do all we can at this time. We are glad that you have taken such a decided stand for what you deem to be the higher philosophy of life. Go forward undismayed for victory awaits you. You will find that the influences that surround you at the present time will work many changes in your life for the better. The work you have done is appreciated by us and we shall endeavor to aid you with our presence and inspiration. I am happy over here and find that life here is as real as in earth life. Mary and Charles are here with me and we send you our deepest love.

HENRY C. BURNS.

My home was in the city of Pittsburg, on John street when in earth life. I have come to the conclusion that there was more in Spiritualism than I thought when in the earth body. I was a good Methodist then I passed out of the body in the riots of 1877. Was an officer at the time.

FRANK STAMPS.

I left many of the friends and relatives at Knoxville and Chattanooga, Tenn. The message I have must be brief. The old conditions of disease, have all been outgrown and I am endeavoring often to reach the loved ones in the home. I want Mrs. Anna L Stamps to know I am often with her.

MARY CROSSFIELD.

My Dear Father: You had a remarkable seance the other evening and sister and I were very glad to come as we did. The life over here is beautiful. The spirit guides who are with you desire me to say to you that there is need of being very watchful and careful of your health. To J. B. Crossfield, Muncie, Indiana.

EVA WINANS.

Charley: Be cautious and do not overtask yourself. Toto and Fritz say you are to make a long journey soon. We are watching over you and if you obey your impressions you will come out all right. Father and mother send love. To C. E. Winans, Edinburgh, Ind.

HENRIETTA SNOW.

I come to friends who are now in Chattanooga, Tenn. Mary is with me and we want to thank the Doctor for his kindness to us when he lived in Worcester, Mass. He may have forgotten us but we shall always remember him with love and wishes for his best success.

MARY DAVENPORT.

It is many years since I and my husband Ralph passed to the spirit life, and we have watched over those we have left behind us and to the dear daughter, we send love and say we are ever near her.

JANET POWERS.

My home was in the city of Fond du Lac where I lived for many years. I have a son, Daniel, and a husband, Joshua, living near there in the town of Taycheedah on a farm. I want them to know that I am near them and love them just the same.

BARNEY MULLIN.

And do you say that I am dead? Well, I am the liveliest dead man that ever lived, and if every man feels as much alive when they are dead as I do, they will feel very much alive. I used to live in Cincinnati, in the old days, when the city only had two market houses.

JAMES A. KINKEAD.

I have relatives living here in Cincinnati whom I desire to reach and say to them keep cheerful, all will come right and you will gain a much better position than the one you now hold. The truths of this science of immortality are being unfolded day by day to loftier heights than any religion or science the world has ever known. You need have no fear in regard to the stand if you keep cool and collected and do not allow your excitement to get the better of you.

CHARLES B. CARSON.

Good morning. I am glad to come this morning and say I have not forgotten the old friends in the home at Whitewater, Wisconsin. I have grown beyond the old conditions that used to afflict me so terribly when I was in earth life. The many friends will remember me as a cripple from rheumatism which confined me to my bed most of the time. That has all left me and I am rejoicing in a life of active work

MYRA SELDEN.

This is indeed glorious and I have endeavored to keep my promise to my sister, Cora Selden, that if I passed over first, I would come back and tell her if there was any life beyond the grave. Thus, I come this morning and say Cora, "There must a life beyond the grave for Nature never has given us an unfinished work." These were about the last words I said to you on the day I passed over. We had been talking on the subject of Spiritualism. I was more of a believer in it than you because I had investigated it more. I passed out from aneurism of the heart. May angels bless and guard you. To Cora Selden, Elmira, N. Y.

GEORGE REDMAN.

I am glad that I can say even these few words of greeting to those who have survived the shock of battle. Many will remember me as one of the early mediums, and I especially send my greeting to my old friend, Riley M. Adams, and to the medium, Chester Fish. May they continue long in the good work they are doing.

ORTIS RUNDELL.

I passed to spirit life on Wednesday, October 23, 1889, from my father's house, in Havanna, Michigan, from tubercular consumption. I was only twenty-one years of age and had an ambition to develop my life to a high standard of honor and truth Though my earthly career was cut short at the threshold, I shall go on working for the cause of truth and humanity from this side of life. I want father and all the loved ones and friends to know that I am happy here and I want them to feel that I am near them and will come to them as often as I can. To J. D Rundell, Havanna, Michigan.

EMMELINE DANIELS.

Free at last from the chains of mortal flesh, and triumphant in the glories of immortality! Thus I come to you this morning with a song of rejoicing upon my lips that wells up from the inmost recesses of my soul, and I am happy that I may come in this manner through the son of my dear old friend, and say to her and the other friends that I have at last found rest and peace from misunderstanding and misrepre tation. I also want to extend my loving thanks to the friends at home and at Niantic for their kindness during my last illness.

WAUBENEKUHN.

Do not think that because Waubenekuhn and Watonowan have given no personal messages that we have not been present. We send many greetings of love to all the friends with the best wishes for their success and prosperity.

Questions: Answered by Spirit Orontides.

Query—The progress of man as an intellectual being—What can you say of its relation to Modern Spiritualism?—L. C.

We traced last week the progress of man as an intellectual being along the lines of his religious evolution to his present standard of attainment, but our work would be incomplete without a further consideration of man's intellectual development along other than religious lines. We cannot deny, even if we desired to, the great power the religious side of man's being has exerted upon his progress, but there have been other factors equally as potent, and some even more so.

Among these factors have been the geographic and climatic environments of the man, and the method of attaining his livelihood and preserving his existence rendered necessary by these environments. Another great line of demarkation between man and his cognate forms of evolution—in fact between man and all other forms of evolution—has been his inventive faculty; his power of adapting himself to the conditions in which he happens to find himself. Man is ever finding some room for improvement in his surroundings, while the other forms of evolution pursue the same round of existence, without a voluntary variation therein, all variations being a result of a cataclysm in nature, or by their contact with man. The cataclysmic variation is usually resultant in the extinction of species, while the contact with man simply is a milder form of the same habit of life, with variations that are the result of man's invention and not their own.

Man has never been a willing subject of oppression in any form. He has ever endeavored to break over the bounds of established custom, with some real or fancied improvement. The realm of mathematics holds the key of much of man's moral and intellectual progress. From the time that he first began to count and to express the results of his computation in written symbols to the time when he became able to discourse upon sine and cosine, arc and spheroid; to weigh the stars and compute their distances and predict the movements of the heavenly bodies to the smallest fraction of a second of time: from that time to this there has been an irrepressible conflict between the logic of mathematical knowledge, and the sophistry of sacerdotal beliefs. Man has never been able to reconcile the demonstrated propositions of chemistry, astronomy and geology with the impossibilities of the theological postulates derived from various fragmentary and mythical writings, dignified as sacred, and the consequence has been the development of religious and mental freedom as a logical sequence of mathematical research.

Man has become politically free as he became religiously free. This needs no discussion by us as it demonstrates itself on every page of the world's history.

We stated in our opening that the geographical and climatic environments of man had had much to do with the intellectual development of man and this is true because of their effect upon the physical of man. The lowest types of man physically and mentally are those found in the extremes of heat and cold in the great marshy lowlands along the coasts. Such are the Tschutki, of the Tundras of Siberia, and the Coast African. The greatest warriors, statesmen, and scholars the world has ever known are the descendants of those dwellers of the ancient Aryan plateau, whose eyes first gazed upon the mighty peaks of the Hindu Kush and the Thian Shan. The man who has made the greatest permanent advancement in all lands and all climes has been he of the rugged mountains and hills and great central plateaus. This has found its highest expression of activity in that child of all races, the white man of the United States. He may not possess the mysticism of his German brother but he has made greater strides in the application of his science and philosphy to the enduring benefit of all mankind.

The great inventions of the present century are evolutions rather than creations. All ages have poured their treasures of art, science and history into the lap of the nineteenth century, and the iron plow, steamship, locomotive, telegraph and telephone have been born and developed. Side by side with this material progress has developed a religious progress toward the realms of reason and exact knowledge, and on this line has come the birth of Modern Spiritualism, which is as truly the child of the material progress of the ages as of the spiritual evolutions.

Modern Spiritualism has come as a fact, verifiable by scientific methods. It presents sensuous phenomena with an accompanying philosophy whose genuine teachings have never been equalled in beauty and morality in solace and comfort to the sorrowing ones of earth.

Slate Writing with the Bangs Sisters.

While at Cassadaga camp I had a sitting with one of the "Bangs sisters," receiving very remarkable manifestations. August 30th I prepared my slates and pallets containing questions in the usual manner before entering the seance room. The first pair of slates were tied together and hung to a hook in the ceiling. After hanging there for about four minutes the noise of writing began. The raps soon signified that the message was concluded. Both slates were filled with writing from my wife, of a private nature, in answer to questions asked.

I then tied another pair together, laid them on the table; the writing commenced, the raps sounded and I had the following message:

"My Friend Agnew:—I come to you to-day, and have been with you many times in spirit. I realize your desires, I know all, but I cannot gain strength sufficient to write at length. Tell Charles and my wife that I live. I do not want them to shrink from this. That I desire much to communicate with them. My love and blessings go with you all through all time. Ever your friend,

SQUIRE WHITE."

This message referred to a wife and son whose names were not mentioned in the question.

Another pair of slates were prepared in the same manner and the following was given.

"My Dear Friend Agnew:—I am so happy in coming to you to-day to give you evidence of continuity of spirit after death. I want you to promulgate this glorious cause to the fullest extent of your ability. You have a work to do. Be strong in your manhood, stand to the right and a rich reward will be yours. Ever your brother, SQUIRE GREEN."

I then said: "Squire, if this is really you, give me some positive evidence of your presence." Upon another slate the following was then written:

"My friend in earth life:—How grand and glorious it is to return and communicate with you thus in spirit; to know there is nothing to dread, that in passing through this change of death nothing is to be feared; only a moment's transition, my friend, and all's over.

"No, my wife is not able or prepared for conviction, and I am sorry; but it is all right; this will come about in the true events of time. Give her my love and tell her I go with her through all time.

"We labored hard and well, but we realized the fruits of our labor and got our ground. Let the world know there is an eternal life, where all are equal and progression goes onward and upward. God bless you, my friend.

SQUIRE GREEN."

The reference in this was very significant to me.

Another pair of slates being prepared, the following was given:

"My Kind Friend:—It gives me much pleasure to come to you this evening. I live again and am happy in our spirit home beyond the river, where all is joy. The river of death is a condition into higher birth. Tell my friends that I live again and mingle frequently with them in all their joys and sorrows. I bless you, my friend. Ever yours,

A. M. CARSON."

In all, there were seven slates written upon; some of them upon both sides. The medium did not touch any of the slates except one pair. She laid her fingers upon the corner of these. I am positive that no mortal hand wrote the messages. Yours, J. A. AGNEW.

"So you are at your old tricks, are you?" said the detective, as he arrested a three-card monte man. "Yes; but it was necessity that drove me to it." "Necessity?" "I didn't have a dollar. I went to a church fair last night and got beat out of every cent I had in the world."—National View.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9½ A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P. M. at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 8 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; Albert F. Ring, Treasurer; G. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

Children's Progressive Lyceum No 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. G. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street.—Services each Sunday Dr W A Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.
J. F. Clark, Cor. Secretary, 89 Liberty St , N Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¾ and 7¾ p. m. Mediums and speakers always present. F. W. Jones Conductor

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2¾ and 7¾ p. m.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 8 0 Spring Garden st, Lyceum, 2 1-2 p. m J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 8 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Keystone Spiritual Conference meets every Sunday at 2 1-2 p. m., at their hall N. E corner 8 and Cottonhill sts, Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p m.

Children's Lyceum every Sunday at 10:45 a. m. L. W. Pope, Conductor. Friends and public cordially invited

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

St. Paul, Minn.

The Spiritual Alliance meets in Worcester street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. Mary A. Tussey, Sec. 223 East 8th street.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Johnson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Harmonial Society of Spiritualists meet every Sunday at 4 and 7:45 p. m. at their hall, 93 South Peoria Street corner Monroe.

The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L S. JENIFER, Pres.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free Samuel Bogart, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

The First Society of Spiritualists of Allegheny, Pa., meets at Washington Hall, corner of Washington and Beaver avenues, every Sunday at 11. a. m. and 7½ p. m.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Keenan Building, corner Broadway and Third streets. Ladies society and supper every Thursday.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m Admission free. Ladies' Aid meets at the same place every Friday at 3 p. m.; supper served at 6. p. J. D. Chism, jr , Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m.

Mrs M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday. T H Loring, Conductor.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo.A. Fuller, M. D., Regular Speaker.

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Written for The Better Way.

THE THREE YOUNG PILGRIMS.

BY MRS. S. E. MACKLEY.

CHAPTER III.

[Continued.]

For a time Jennie made rapid progress in the new way she had chosen. Every moment the path seemed to grow broader and brighter before her, although she very soon discovered that it did not ascend the mountain, but on the contrary, seemed rather to tend downward toward some valley. However this fact did not trouble her so long as the way was bright and pleasant; for the brambles and the rank, noxious weeds, which had before impeded her progress, had given place to flowering shrubs and graceful mountain birches, with here and there the rich, dark branches of a balsam or other evergreen mingling its tasseled plumes.

At intervals the cool spray of water, falling into pebbly hollows among the rocks, tempted her to drink from their pearly depths; or great purple clusters of delicious grapes swung invitingly down from the trees under which she walked, as if entreating her to taste their hoarded sweets.

Of rest and refreshment there seemed no lack, and often she swept the strings of the harp, which now no longer gave forth discordant notes, and sang for very gladness of heart until the mountain echoes rang again. This she did also partly hoping to attract her brothers' attention, but no James or Arthur replied.

When night approached and the stars began to glimmer softly through the dusk, she would seek out some mossy hollow among the trees and, committing herself to the care of her angel guardians, lie down to sweet and peaceful dreams. Sometimes it seemed as if her mother watched beside her bed as she used to in the old home under the maple trees.

She saw many dark and winding alleys among the rocks upon the one side, while upon the other were green and beautiful meadows with bowers of roses in which to rest; but none of these tempted her to pause in her journey, being too desirous of finding the glorious mountains of her vision.

She saw few people in these pleasant ways; now and then a pilgrim crossed her path, and her first query would be: "Have you seen my brothers, James or Arthur?" and the next, "Where are you going?"

And they all had the same answer, "No, we have not seen them. We are going to the top of the mountain." So she began to think the world must be very wide.

But presently her path branched out into a broad highway, where there was a constant succession of people pouring along, men, women and little children, on foot, in carriages and on horseback, and a sign hung by the roadside bearing these words:

"The Great Highway to Fashion Point, Folly Hill and Scratchwell Hollow."

Everybody seemed to be shouting, groaning or crying, making all the noise and dust they could, and pushing one another as they hurried along.

At first she was dreadfully frightened and wished to go back, but just then she caught a glimpse of one of her shining guardians waving her hand to her in the distance just above the clouds of dust, and she felt a gentle pressure upon her forehead, like the kiss she had received at Prospect Rock; so she grew strong again and pressed on with the rest.

Sometimes a little child would get trodden down under some careless foot and she helped it up again; or a woman grew faint from the heavy load she had to carry, and Jennie would put her hand under the burden and lift it up a little.

A few thanked her kindly for these helpful ways, but very often she would get a frown in return and be told to "mind her own business," while the rest of the crowd would laugh at her for "being such a fool." But she did not mind, for always just above her in the soft blue light she could see an occasional glimpse of her shining ones; and away up among the snowy peaks, so far away they seemed more like lovely dreams than realities, she could see faces leaning out from the sunny edges of the clouds and beautiful white hands reaching toward her, that she seemed to know belonged to some of her dear lost ones.

Sometimes she tried to point out these lovely visions to those near her, but there were only a very few who could see them; the rest laughed at her and told her she was either crazy or asleep, and dreaming as she walked; and they said she had better try to wake up or she would walk into some deep ditch and never get to Folly Hill. Others said it was because she had no useful burden such as they were carrying, for Jennie observed they were each one laden with large bundles that set forth their contents in large gilt letters: "Fine Clothes;" "Gold;" "Lands and Stock;" "Bank Enterprise." A few carried great bundles of books like her brother James, labeled: "Intellectual Ability," "Fame," etc., and these were louder in their censure than all the rest. They even twitched at the dear harp which had been her sweet comforter so long, and tried to break the strings; but they only rang the sweeter and clearer for their spiteful strokes, seeing which they stopped picking at the strings and began to cast dirt upon her clothing and call out to her tauntingly:

"A fine bird you are truly, to walk among us with a face like that."

"Pray was your mother a monkey or your father a gorilla?"

"Come, come, you must be nearly related to the great chief Skuskenflaup, with a voice like that," and other unkind remarks.

Poor Jennie! It was little like the pleasant path she had been pursuing, and many times she cast about her to see if there were not some way by which she could slip out into the green and shady places by the way, but she could not, for there was a thick hedge upon either side, set with sharp thorns, and besides, as often as she tried she would see a bright face above the throng, and a hand waving her on. So at last she came to understand that she also had a burden to bear, which was poverty and trial, and that the way her angels were to help her bear them was not to take them from her, but to increase her courage and strength by showing their own bright faces and leading the way.

So she kept on stoutly, picking up the fallen, helping the weak and encouraging such as were ready to faint, by brave words and songs, until the road lay far behind her like a great yellow serpent winding up the hill. Then the scene suddenly changed. There was a narrow, tortuous opening upon her right, and there amid the jagged frowning walls of rock upon either hand, stood the two shining angels, Love and Faith, with clasped hands awaiting her approach, but their beautiful sister Hope was nowhere to be seen.

For a time she hesitated. That narrow way, she would be obliged to stoop to enter it; while just a little farther up on the other side appeared a green, shady lane, leading on up the heights, with blossoming shrubs all along the way. At the entrance was a little white gate wreathed with pink roses, bearing in gilt letters the words: "Wealth and Indolence."

All care abandon ye who enter here;
Sleep on and take your ease nor harbor fear.

While over the rugged rocks was written: "Labor and Self Denial." But in that way her angels waited.

(To be Continued.)

Written for The Better Way.

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS.

The best account of the Spiritual Congress held at Paris, France, from the 9th to the 16th of last September inclusive, we can give is to reproduce parts of the speeches of President Julius Lermina, and also part of reports of Mr. Papus, the General Secretary.

When the five hundred representatives, from all parts of the world, were assembled in the beautifully decorated hall, the Secretary, Mr. Papus, informed the assembly that Mr. Julius Lermina, well known in the literary world was not a Spiritualist, but had been elected President of this large assembly because he was an enemy to all prejudices which can hinder the human progress.

ADDRESS OF MR. JULIUS LERMINA.

Ladies and Gentlemen:—The honor which this Congress has been pleased to bestow on me by calling me to the Presidential chair gives me the privilege to salute in its name the travelers who from all parts of the world, have responded to its call. I perform this duty with the greatest satisfaction as it furnishes me an occasion to characterize, in a few words, the work for which you have come together. This work is to affirm a new science, the alliance of physiology and psychology, the challenge of investigators thrown out to prejudice and old routine to array in mass the seekers after truth against ignorance and darkness, which try to arrest the spiritual human progress by intolerance and persecution coming from the irrationalism of academies and churches. This congress is the camp of courageous intelligence, braving the intolerance of those who pretend to impose limits to the right of analysis and investigation. The field is not closed for human exploration. I tell you those are truly the positivists who accept nothing unless it be proven. Everywhere that nature manifests its action, and in whatever order it may be produced, however little may be the light which awakens curiosity it demands attention and man's duty is to investigate, take down the facts, repeat observation, submit even to the most hazardous hypothesis to a rigorous criticism, and affirm loudly the truth obtained in spite of all opposition and coercions, such is the duty of just and reasonable men. You will accomplish it by being careful not to fall in a self-willed dogmatic spirit into which oppressers would like to carry you.

Searching into the most difficult problems of life you will have the courage to ask this question: O death are you dead? The old authoritative and exclusive science have failed to answer this question which have caused so much despair and innumerable sufferings. I salute your unassuming adepts of the new science and initiators of new progress. Work, sow seeds, and our sons and daughters of the 20th century shall reap the harvest and thank you. In the name of France, in the name of Paris, whence the light shall expand to the world, again I salute you. (Prolonged applause.) We pass by the many illustrious names of the members and the many important speeches and occult questions which they introduced and come to the summary of the work of the congress. To recapitulate all the teachings which have reference to man we say that birth and death, those two enigmas which have always made the materialists stand still and deny everything concerning the future life, are the occult keys to Spiritualism. Birth appears to us like the death of the soul to the causal world and its entrance into the material or the world of effects. Death, on the contrary, appears as the veritable birth into the spiritual world. At the entrance of the soul into the carnal world the band that connects the child to the mother is detached, just as the soul on its entrance into the spiritual world detaches itself from the material body, the perisprit, which serves as a band that connects the soul to the body. Such are the considerations which have led the occult scientists of all branches to unite fraternally with all Spiritual schools. The same doctrine unites us against our common enemy the negators. Take no notice of the different details or roads which may separate us and affirm our union upon the two fundamental principles: conscience after death and communication between the living and the so-called dead.

Secretary Papus read from the fourth section which had been adopted in reference to propagation:

1. Formation of a committee of propagation which shall see that the resolution adopted by the congress shall be executed and impress upon Spiritualism a rational progress and take the necessary measures that all works published under its protection shall be of a serious character and in no case shall undermine the dignity of our principles.
2. Create a bureau to receive gifts from members who may be willing to pay certain yearly contributions. The minimum tax should be one franc per year. The president of each society should collect the sum and send it to the bureau. The funds in this way collected should be used for the gratuitous distribution of pamphlets, journals, conferences, works for Spiritual libraries, etc. The office of the parent society shall be No. 1 Chabannais street, and its administration shall be under the direction of the Committee of Propaganda.
3. To see that works and public lectures of importance for the propagation of our principles are renewed, and means provided for their distribution. On this subject the commission, by vote, shall issue instruction and recommendation to the different societies that they shall in their seances try to develop orators who can meet attacks of objectors and make proper speeches at funerals, etc.
4. Put on sale editions of popular works of Allan Kardec, commencing with The Book of Spirits and the Book of Mediums, and those concerning the reality of the soul and its manifestations.
5. Make publications of popular editions of our philosophy, containing besides Allan Kardec's biography, the names of the eminent persons who have studied our doctrines and not been afraid to proclaim the results of their investigations.
6. To form in Paris a center that shall be designed to translate books, pamphlets and journals from foreign languages to French, and vice versa.
7. To send to organizations and groups, on demand, such persons as are available to develop mediums.
8. To distribute gratis pamphlets and journals to societies which have libraries.
9. To make exchange with all Spiritual journals.
10. To publish in a popular edition, as soon as possible, the results of the congress.

It is very difficult to form a proper idea of the work presented, and we will only add that the congress counted more than 40,000 adherents and eighty reviews and journals.

Several investigators presented to the congress many photographs of spirits, and we will only refer to one of them here, namely, an Italian captain, by name Volpi, who had for five years experimented, and with the utmost care to prevent fraud, and therefore was convinced that no photograph could imitate a genuine spirit photograph. He had offered 500 francs to any photographer who would imitate any of his spirit photographs under the same condition. Several photographers came to him and tried but all of them confessed that under the same condition as his photographs were taken, no photograph was able to imitate them.

Translated for THE BETTER WAY from *Les Science Mysterieuses* of Brussels for October, 1889, by C. G. Helleberg, of Cincinnati.

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DR. J. S. LOUCKS, Worcester, Mass.

SHETLEVILLE, ILL., Sept. 6, '89.

Dr. J. S. Loucks, Worcester, Mass. Dear Doctor:—My daughter was sick three years with female derangements and many other complicated diseases, and we employed during this time six different doctors, the best we could find, and they all gave up her case as hopeless and incurable; but after four months' treatment from you our daughter is now well, and surely you can't know how grateful we are for the cure of our child, when all others had failed.

JOHN BOURN.

LIFE PHYSICAL AND SPIRITUAL.*

To the Editor of The Better Way.

I have read carefully the work of which the above is only a portion of its title page. You have requested me to give you my candid opinion upon the work, and I have endeavored to do so as briefly as possible. We think the title page is the most interesting portion of the work, as it declares among other things that the "All absorbing and perplexing question is settled at last—scientific analysis of the whole (?) subject of Modern Spiritualism, explaining its human methods and manifestations and *pretended* materializations." To us the work is valueless from a pure scientific standpoint as the author merely asserts certain things to be facts but gives us no data whereby we might verify his conclusion as to philosophy and facts. Theories are not science. Science is demonstrated fact arranged in a proper classification.

There are portions of the work that are grand and lofty in spirit, and pure in tone, but these portions derive their very power and beauty from their similitude to the philosophical teachings of that Modern Spiritualism of which he assumes to analyze the whole. In the words of a truly scientific thinker, "Spiritualism embraces all time—it grasps eternity," and if the author have analyzed the whole of this, he has indeed become a god. But, we fail to see that he has done so. His personal experience with frauds is good only as a personal experience; for his experience in a few isolated cases cannot override the careful experiments, extending over not only one seance and one person, but many, of Crookes, Wallace, Varley Mapes, Hare, Wright and others who have declared to us that they were witnesses of phenomena which could only have been produced by an intelligence independent of any possessed by medium or themselves.

Then, again the author says he attended a seance given by a man, whose exposure by Spiritualists occurred some time later. The author says, "I went one night and *saw it all and understood it all*, (The italics are ours;) but I came away and said nothing as there were many believers present." Now, it seems to us, that *if* he did see and understand all that he claims, it was his duty as a lover of truth to have squelched the fraud then and there and not allowed others to be deceived. The theories of the author seem to be based upon the ancient Egyptian and Persian doctrine of the immortality of the body. The greater part of the book consists of personal diatribes against mediums and advertisements of vitapathy.

H. H. WARNER.

Cincinnati, Nov. 5, 1889.

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*By Prof J. B. Campbell, M. D., V. D., Cincinnati, Ohio.

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(From the National View.)

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:
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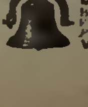

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Written for The Better Way.

Kaiser Wilhelm Materialized.

Capt. J., of the United States Coast Survey, on a recent visit to Boston, called on Mrs. C. B Bliss, materializing medium, for the purpose of engaging a seat at a coming circle. Stating his object, the lady asked him if he knew a spirit named X. Indeed he did. Well said she, such a spirit called an hour ago and said a friend of a gentleman whom I know in Cincinnati, will call on you during the morning for a sitting. It proved to Capt. J. a wonderful test, and strengthened his confidence in the medium forthwith. On the same evening, while awaiting the coming of the spirit friends, his wife appeared, most perfectly materialized giving him such extreme pleasure that he introduced her to the circle, thus acknowledging the test openly. Shortly afterwards another spirit manifested and called for Capt. J. Upon his approach to the cabinet, the curtains parted and Kaiser Wilhelm, the recently departed German Emperor, presented himself in his characteristic hunting uniform, but grand and majestic in appearance, and eyes beaming with love on his mortal brother, while a chorus of spirit voices within sang "Die Wacht am Rhein."

In his private correspondence to THE BETTER WAY, the Captain writes, "My breath stopped, the tears filled my eyes; then drawing the curtains for a few seconds—he re-opened them, and again stood in all his majesty and angelic humility, and gazing lovingly in my eyes, said in an audible voice, so as to be heard by all, 'Gute Nacht,' and dematerialized at my feet."

The attraction of this spirit to Capt. J. may be accounted for by stating that the Emperor Maximillian was a personal friend of this gentleman, the two having served together as midshipmen on one vessel in the Austrian imperial navy, and the latter having frequently manifested on other occasions.

From Our Reporter's Note Book.

LOCAL ITEMS.

The Lyceum has been thoroughly reorganized and new manuals procured for the use of the scholars, also a new book case and nothing should now prevent our having one of the best Lyceums in the country. The list of officers will be given in the next issue.

The social dance at G. A. R. Hall, on Wednesday evening, Nov. 6, was a decided success and everybody came away feeling that they had enjoyed a good time and plenty of it. These social parties are the means of cultivating much sociality and genial good-will among our young people. Let the good work go on.

The services at Douglass Hall are well attended and the Psychic Research Society are doing a good work for the cause in the city filling a long felt want with their afternoon meetings. With two societies in flourishing condition the cause of Spiritualism is decidedly gaining ground in Cincinnati. The lectures by Mrs. Adah Sheehan and her psychometric readings are excellent.

Mr. Geo. H. Brooks, the lecturer for this month, is an indefatigable worker, and is busy all the time in some scheme for promoting the cause of the society he is engaged by. Societies in other places will find him a good speaker, a perfect gentleman and an untiring worker for their interests as well as his own. He has greatly improved. A synopsis of his work for the past two Sundays will appear in the next issue.

Dr. Dobson and $2,000.

FRIEND CHAAPEL:—Like the man in scripture history, this day do I remember my fault, that of not telling you of a remarkable cure, performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp-meeting in Kansas last September. A gentleman learning I was from Clinton, Ia., asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes, very well."

"Well. I know of a remarkable cure here in Minneapolis, Kansas. The man was given up to die. He had spent $2,000, on various doctors, but all to no purpose. Finally a friend advised him as a last resort to send to Dr Dobson, and he is now a well man. One month's medicine, just one prescription, cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and Websters, I spoke of the matter, and found that they knew both the man who was cured and the man who advised him to apply to Dr Dobson. They confirmed all that had been told me on the camp ground and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson, was a Mr. Goucher. Mr. Cunningham paid the "legal regulars" $2,000, and received no benefit; he paid Dr. Dobson for one month's medicine, ($2.00, we believe the terms are) and was cured.

Great is law (?) and great are our "regulars" (?), but Dr. Dobson carries away the victory.

LOIS WAISBROOKER.

Longmont, Col.

See adv. in another column.

Who gathers not the lesson of Infinite Good from Nature's manifestations, is indeed poor in comprehension.

At the telephone.

McCarty.—"Is this McCanty?"

McCanty.—"It is."

McCarty.—"Sind me down a bale o' hay."

McCanty.—"An' who's it phfor?"

McCarty.—"Me mule, ye scalpeen."

INCIDENTS.

To the Editor of The Better Way.

Some time since you invited your readers to furnish for publication experiences in their lives of a spiritual nature. While I have nothing very startling to relate, what I do is truth without embellishment. I will state, by way of preface, I was brought up as straight-laced as orthodoxy could possibly make me, a High Church Episcopalian. I honestly and truly believed that the only road to heaven and the only escape from the horrors of a fiery hell, was through the one Catholic and apostolic Episcopal Church. I thought all who differed from that body were heretics and deluded. Spiritualists, in my estimation, were crazy, and should be confined in the walls of an asylum.

In January, 1870, I moved from West Virginia to southwestern Georgia, to a small town named Cuthbert. In a short time I became acquainted with a very intelligent family residing about eight miles in the country, who were all strong Spiritualists. The father was an ex Judge of one of the courts in the county. I talked with him a good deal, and became so interested in his ideas and theories that I borrowed several copies of the Banner of Light, and Watson's Clock Struck One, and Robert Dale Owen's Debatable Land. I read the books through several times and at last formed a circle at home, consisting of two ladies (sisters), close neighbors, both ardent Spiritualists, my wife, my eldest son (about seventeen), and myself. We met for two years twice a week, and had some strange manifestations during the time.

One of the ladies was married, and her husband (a good man in all other ways) would get on a periodical spree and stay intoxicated sometimes three months at a time. Of course this gave his wife a great deal of trouble, but the good spirits told her to be of good cheer, that the time was fast approaching when he would stop, and never touch another drop of liquor. She asked when the good time would come. The answer came, "In four years"—and from the time named he has been a staunch teetotaler and prohibitionist. It has been over six years since his reformation, and he has been steadily making money and accumulating property, until he is now named as one of the capitalists of the town he lives in. His wife, one of the best women that ever breathed, firmly believes that spirit influence accomplished the great work.

While sitting at one of these circles I had a communication purporting to be from the son of an old neighbor in Virginia, who died when we were both boys, more than thirty years before. I know I had not thought of him for many a long year. I said to the spirit, "Give me some test known only to you and myself, to convince me that it is you." I was immediately seized with the most intense and excruciation pain in the calf of my left leg. It was so severe that I took my hand from the table, when it instantly ceased. I put my hands back, when the pain came again for a moment and stopped. When the question was asked, "Are you satisfied?" I thought a moment, and recollected that when boys together my friend owned a small terrier dog, and on one occasion when we were playing and wrestling, this dog ran up and bit me very severely in the calf of the left leg (the scars I have to-day). This was the test, and satisfied me.

In 1883 I moved to Atlanta. The first spring I was there I had a very severe illness, which lasted five weeks—part of the time I was given out to pass over the river. I had two sons with me, one about twenty-five and the other in his nineteenth year, both were working at the printing business, the oldest an expert, the other only learning, both were very clairvoyant and good mediums. One evening when I was as sick as I could be my wife and myself were in the bedroom alone, when in one corner of the room there was a noise as loud as and similar to, the firing off of a thirty two calibre Smith & Wesson pistol Of course it startled us both, when my youngest boy came in, and, being told of it walked over to the bureau, standing near where the noise came from, and said, "I wish I could have heard it I would have found out what it was,"—when it rang again through the room a third time, but no one ever found out its origin; but from that hour I commenced to improve, and in a short time was convalescent.

A short time after I was able to be up, we had a seance and a neighboring family was present. My youngest son gave descriptions of many spirits present, and described a young man standing near the son of the family spoken of—who said, "You have given an excellent description of a friend of mine, but he is not dead." The next morning he received a letter informing him that the young man had been dead for about two weeks that my son had described. Don't you think that a pretty good test.

A. F. H.

Atlanta, Ga.

The noblest victory in life's bitter conflict is to conquer the animal and enlarge and intensify the spiritual within us. Learning is never so useful as when it aids us to conquer moral foes. To master one great vice or sin is more to him or her who accomplishes it, than it would be to tear down a mountain or cork up a volcano. To do this is not the accident of an hour, or the work of a day, it is the conflict of a lifetime, and a victory for eternity.—E. G. W.

Written for The Better Way.

A Spirit's Home.

E. L. ST. CERAN.

There's a fairy-like spot just out of your sight.
Which never is darkened by sorrow or night,
Where roses midst fruit, midst sweet perfumed flowers,
Stands a beautiful cottage with gallery and towers.
Lucious grapes hang in clusters within reach of your hand,
And oranges golden planted by my own hand,
And roses so red, stately lilies so white,
With a thousand more beauties to gladden the sight.
Here are peaches and cherries, strawberries, too,
Rare fruit in profusion, all well known to you;
In peace here I'll await my love's coming to me
To my beautiful home, aye, "Just over the sea!"

Now Orleans.

Summerland, Cal.

Leaving San Francisco on the afternoon of October 20th on the steamer Queen, after a very rough passage we arrived in Santa Barbara at 6:43 on the evening of the 27th. We were just in time for the winding up of the heavy rainfall, which has visited this section, more than half of the rainfall for the entire year having fallen during the last of October. The clouds however rolled away, leaving the atmosphere soft and balmy, not unlike the warm days of June in the North and East.

Santa Barbara is splendidly situated, and though one of the oldest towns on the coast has many modern improvements. There still remains quite a number of the old Spanish houses built of adobe with their quaint tiling. The principle street is paved for more than a mile from the pier, and other streets are being improved. We strolled down to the beach and watched the waves of old ocean as they came rolling in, and when tiring of this changed the program by looking at the mountains which surrounded the town upon three sides, and we can hardly tell which to admire most, the mountains or the sea. Visited the old Spanish mission which, like a sentinel, stands upon a high elevation which has stood the ravages of time for more than a century.

Taking the train for Summerland October 26h, a few minutes ride brought us to the town and colony now building in this favored clime. Am comfortably quartered and hospitably entertained by Mr. and Mrs. Lucious Wright, old acquaintances from Darien, Wis. They are earnest Spiritualists and have the honor of building the first house in Summerland, and they are well pleased with their new home and confidently look forward to a bright future for the new colony. There are at the present time seven costly and commodious cottages, as well as one large two-story house, fully completed and occupied by their respected owners, and three more buildings, two of which are enclosed and all being rapidly pushed to completion. One of these belongs to Mr. Parsons, one to Mrs. Simmons, of San Francisco, and one to Mr. Norcross, of Chicago. A good sized two story building, used as a store and dwelling house, is also completed, and the post-office is located in this building. Tents are also occupied by A. C. Doane, A. H. Nicholas and by Mrs. Chesbro, who arrived with her daughter on the 26th. This lady has purchased lots and contemplates building immediately, and will put up a two-story building in which she designs to accommodate people with lodgings and meals who come for a day or two prospecting. Such a place is needed right now, as many who would like to come and remain a few days are now compelled to go to Santa Barbara for accommodations. Henry B Allen has a circle room nicely located, and holds seances whenever desired, and right here we wish to testify to his wonderful powers as a medium for physical and musical manifestations. It was our privilege to attend one of his seances, and must say it was one of the finest of the kind we ever witnessed. The illuminated hands, independent writing and voices were entirely satisfactory, while the music on the dulcimer was the finest. It was not mere noise and thumming of the strings, but the most beautiful airs were played at the request of those present, while the volunteer pieces were exquisitely rendered. Mr. Allen gives general satisfaction, and is doing much good in demonstrating the fact of Spiritualism. The location of Summerland is certainly charming. The mountains on the north are a perpetual shield from the winds, while the ocean view on the south and only a few rods from the street is one of the finest on the coast. From Ortega hill a most beautiful view can be had of Santa Barbara, Montecito valley, the mountains and the ocean. Here is probably the finest site on the whole coast for a hotel and sanitarian, and in a climate which cannot be duplicated on the continent, if in the world. One must see the sunrise over the eastern mountains to get any conception of the beauty of the scene, and the sunsets shading the waters of the ocean and tinting the sky are magnificent. The soil here is fine and will readily grow anything that is put into it, and absolutely needs no irrigation whatever, and as for any part of Summerland being a salt marsh we have failed to discover any traces of salt nearer than the waters of the Pacific. Good crops of barley have been harvested from the hills, all kinds of vegetables can be grown nearly the entire year: corn grows abundant and of excellent quality; squashes and pumpkins can be raised by the million, and of such size as needs a good strong man to remove; melons, and in fact everything that can be grown in this part of the country can be grown in Summerland. One party has now growing upon his lots, evergreens, palms, cherry trees and beautiful roses in bloom, and rose cuttings simply stuck down into the ground in May are now blooming and this without irrigation, and no pains taken to even water the plants to start them. Mr. Williams has around his house apple, lemon, fig, orange, olive and English walnut trees, all thrifty, a great variety of roses, palms, etc., which indeed make it continuous summer, and we can see no reason why all these things cannot be grown equally as well in any part of Summerland. One can live in tents the year round. Have been here ten days and the whole time has been like a morning in June, with the mercury ranging about 75° while Saturday and yesterday was perhaps ten degrees warmer. Have seen no fog whatever; no fires have been needed; the grass fresh and green covers the hills and valleys, and it is hard to realize that this is November. Accepted an invitation to talk to the friends, and meeting held in the unfinished cottage of Mr. Norcross. A very fine audience assembled, many coming from Santa Barbara, and at the close of the meeting a vote was unanimously carried that another meeting be held in two weeks. Will go from here to Carpenteria and San Buna Dentura where we propose to talk next Sunday, returning for the meeting in Summerland.

In conclusion we will say that we have no axe to grind, do not as yet own any lots in the colony, but do find the people happy and contented and all sanguine of success for the new town. One can live here as cheaply as in the East and enjoy a climate of perpetual summer. Mr. Williams informed me that any resident now here could have five or ten acres to put in a crop free of charge. How anyone can write disparagingly of the enterprise or of the soil is beyond our explanation. Two parties that were on the ground for the first time yesterday, admitted that from reports they had become prejudiced against the place, but had entirely changed their opinion and were delighted with the situation. Coast steamers pass in full view every day, while two passenger trains each way afford ample facilities for the traveling public. One can go to Santa Barbara at noon, returning at 4 p. m.; fare twenty-five cents each way.

Fraternally,

WILL C. HODGE.

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MOVEMENTS OF MEDIUMS.

Miss Emma J. Nickerson may be addressed in care of the BETTER WAY.

H. J. Field lectures before the Scientific Society of Cleveland, O., for December.

Frank G. Wilson solicits engagements as lecturer. Address box 39, Mantua Station, Ohio.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

W. C. Warner, inspirational lecturer, is open for the season of 1890, beginning with February.

Harrison D. Barrett, is open for engagements to lecture. Address 982 Grove street, Meadville, Pa.

Prof J. J. Clegg Wright is open for engagements for the months of March and April 1890. Address Newfield, N. J.

F. N. Foster, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from photographs, etc.

Mrs. Carrie Van Duzee is at present in Wheeling, W. Va., but may be addressed at Geneva, O., for engagements to lecture.

Mrs. Helen Stuart Richings lectures for the Anderson, Ind., society during October, and the Pittsburg society during November.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 90.

Dr. A. W. S. Rothermel can be addressed for the present at Columbia Hotel, corner Thirty first and State streets, Chicago, Ill

Mrs. Nellie S. Baade of Capac, Mich., is now ready for winter month engagements as lecturer. Terms moderate and references given.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Marcial, N. M.

Miss Jennie B. Hagan will make engagements for fall and winter week evenings for 8, 10 and 12 lectures Address 52 Irving street, South Framingham, Mass.

Bishop A. Beals, inspirational speaker, may be addressed during the months of September, October and November, at No 701 E. Third street, St Paul, Minn.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Frank T. Ripley, lecturer and test medium, is open for engagements for November and December anywhere in Ohio or Pennsylvania. Address 316 Beaver Ave., Allegheny, Pa.

H. J. Field, inspirational speaker and test medium, is open for engagements to societies desiring his services. Address till Nov. 15th, 2010 Main street, Wheeling, W. Va.

Mr. Geo. H. Brooks will take engagements during the month of November in the neighborhood of Cincinnati for week evening services. Address in care of THE BETTER WAY.

Rev. James DeBuchananne will speak in St. Louis and vicinity during the month of October. In Topeka, Kan., during November and December. Will be open for engagements for the season of 1890.

Dr. John Wm. Fletcher lectures in Brooklyn for November, in Philadelphia in December, and Brooklyn, N. Y., in 1890; most of the time until June. All letters addressed to 142 W. Sixteenth street New York City.

Mr. Edgar W. Emerson's engagements for November are as follows: November 3d and 10th; Norwich Con.; November 17th and 24th, Worcester, Mass.; November 8th, Danielsonville, Conn; November 18th, Springfield, Mass.

Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient financial means to accomplish the same, address 36 Winter street, Haverhill, Mass.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Ohio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

A. J. Swarts, Ph. D., of Chicago, having, in connection with Dr. Shipley, V. D., Ph. D., opened a science healing institution at 503 Superior street, Cleveland, O., will be pleased to correspond with the interested in Ohio and near States. He will lecture on Spiritualism, form spiritual societies, instruct classes in spiritual science, attend funerals, etc.

Mrs. H. S. Phillips, well known in Philadelphia and vicinity, expects to visit New England, and would like to make engagements for her services in Connecticut and Massachusetts as a public test medium during November and December. Address 563 Spuce street, Camden, N. J., until November 15th, after that Westfield, Mass., care of H. H. Dant.

G. W. Kates and wife are engaged in Galveston, Texas, during November; New Orleans, La., December; Florida and Georgia, January. Will rest at home in Philadelphia during February. Thence to Pittsburg for March; Indianapolis, Ind., April; St. Louis, Mo., May; Topeka, Kansas, June and July. Will accept calls in Colorado for August, and further west for September and the months following, in 1890 and 1891

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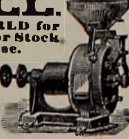

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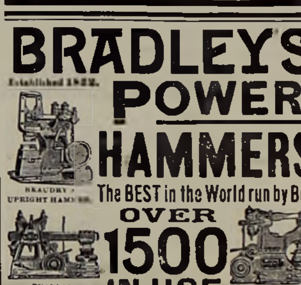

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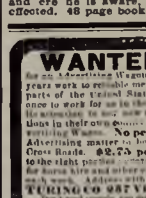

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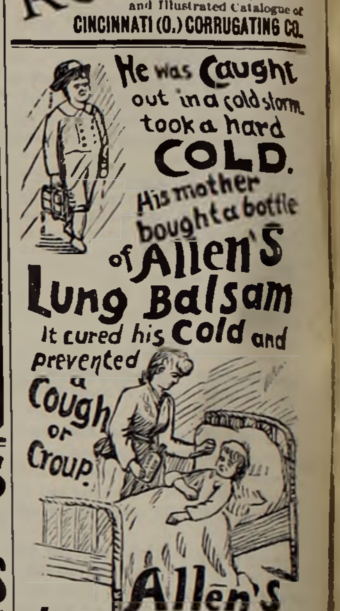

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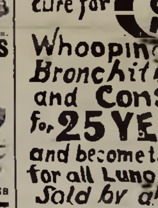

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